# Catalogue

OF THE

# Arabic and Persian Manuscripts

IN THE

## ORIENTAL PUBLIC LIBRARY

AT

## BANKIPORE

VOLUME XXIII

(ARABIC MSS.)

## POETRY AND ELEGANT PROSE

*Prepared by*

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# PREFACE

THIS volume of the Catalogue of the Arabic and Persian MSS. of the Oriental Public Library, Bankipur [the XXIIIrd of the series], contains notices of 139 MSS. (Nos. 2504–2642), relating to Poetry and Elegant Prose (sub-divided into the six groups of Poetry, Anthologies, Elegant Prose, Letters, Miscellanies, and Fables and Tales), a branch of Arabic Literature in which the O P. Library is well represented.

It is the work of Maulavi Muinuddin Nadwi, an ex-Cataloguer of the Library, and it will be found that the high standard of scholarship reached in other volumes of the work has been successfully maintained in the present one also. The compiler is now associated with another Government Institution. The work of final revision and reading through the proofs which necessarily involved a re-examination of the MSS. and comparison of the quotations in the notices with the original texts, was therefore undertaken by Maulavi Masud Alam Nadwi, the present Cataloguer, and this accounts for the extra time and labour spent on the preparation of this volume. In this responsible work, the valuable assistance of Dr. A. Ahmad, Ph D. (Leipzig), once the veteran Cataloguer of this Library and till lately the head of the Arabic and Persian Department of the Patna University, has always been available, though he has for some years now been living in retirement.

Among the old and rare MSS. catalogued in this volume, the following deserve special mention:—

No. 2504/1. An old and valuable copy of An-Naḥḥâs' commentary on *Al-Mu'allaqât As-Sab'*, probably of 6th century A.H.

No. 2507. A very fine and valuable copy of *Dîwân-i-'Alî*, compiled by Ar-Râwandî, dated A.H. 858=A.D. 1454.

No. 2524. A rare and fairly old copy of Al-Qaṣîdat Al-Khamar-Ṭâshîyah, dated A.H. 989=A.D. 1581.

No. 2529. A splendid and exceedingly valuable copy of Al-Bûṣîrî's *Qaṣîdat al-Burdah*. It was presented by 'Abdalqâdir bin Muḥammad Ibn Zuhairah al-Hanbalî al-Makkî to Sulṭân Bâyazîd II (A.H. 886–918=A.D. 1481–1512). The MS., written in small Raiḥân and large Ṣulṣ, is artistically illuminated.

No. 2530. Another valuable and fine copy of *Qaṣîdat al-Burdah*, transcribed by Muḥammad Amîn bin Dânishmand as-Sulṭânî, a calligrapher of some repute, dated A.H. 891=A.D. 1486.

No. 2534. An old and unique copy of Az-Zarkashî's commentary on *Qaṣîdat al-Burdah*, dated A.H. 856=A.D. 1452.

No. 2543. A very rare copy of an abridgement of Ibn Nubâtah's *Sûq ar-Raqîq*, dated A.H. 1006=A.D. 1597.

No. 2566. A very old copy of At-Tabrîzî's commentary on *Al-Ḥamâsah*, dated A.H. 678=A.D. 1279.

No. 2571. A very old copy of *Marâti' al-Ġizlân fi Waṣf al-Ḥisân min al-Ġilmân* by Shamsaddin an-Nawâjî ash-Shâfi'î (*d.* A.H. 859=A.D. 1455). The MS. is dated A.H. 887=A.D. 1482. It was therefore transcribed after twenty-eight years of the author's death.

No. 2573. A very rare or probably the unique copy of *Nûr al-Azhâr* by Sulaimân bin 'Âmir bin Râshil bin Abi'l-Ḥaqîr at-Tarawi al-'Aqarì.

No. 2574. A very fine and old copy of *Nahj al-Balaġah*, dated A.H. 868=A.D. 1463.

No. 2581. A fine and old copy of Al-Ḥarîrî's *Maqâmât*, dated A.H. 630=A.D. 1232.

No. 2583. An illustrated copy of *Maqâmât*, written in elegant Arabian Naskh within double red-ruled borders; with forty-two quaint miniatures.

No. 2594. A valuable copy of *Nasîm aṣ-Ṣabâ* by Badraddîn Abu-Ẓâhir ad-Dimashqî ash-Shâfi'i (*d.* A.H. 779=A.D. 1377). The MS. was transcribed in A.H. 765=A.D. 1363 within the author's lifetime by his son Ṭâhir.

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[M.A., D.Phil. (Oxon.)],
Principal, Patna College.

PATNA,
*November 13, 1938.*

# TABLE OF CONTENTS

# ARABIC MANUSCRIPTS.

## POETRY AND ELEGANT PROSE.

### POETRY.

### No. 2504.

foll. 145; lines 23; size $9\frac{1}{4} \times 6$; $8\frac{1}{4} \times 5$.

(Two separate works bound together.)

foll. 1–120. I.

شرح المعلقات السبع

## SHARH AL-MU'ALLAQÂT AS-SAB'.

An old and valuable copy of a commentary on the famous *Al-Mu'allaqât As Sab'* or strung together poems of the temple of Mecca, composed by the seven pre-Islamic poets mentioned below. By Abû Ja'far Ahmad bin Muhammad bin Ismâ'il, better known as An-Nahhâs ابو جعفر احمد بن محمد بن اسماعيل الشهير بالنحاس a great grammarian of Egypt. He wrote, besides the present work, a commentary on the Qurân; a treatise on the grammatical analysis of the Qurân; a treatise on philology; a commentary on the verses given as examples by Sîbawaih in his grammar; a commentary on the famous ten poems called *Al-Mu'allaqât al-'Ashr*; a work on grammar entitled *At-Tuffâhah*; and a work containing lives of the poets entitled *Tabaqât ash-Shu'arâ'*. He died on the 5th Du'l-Hijjah, A.H. 338=A.D. 949. See Ibn Khallikân (De Slane's translation), vol. i, p. 81; Mir'ât al-Janân, fol. 27b; Husn al-Muhâdarah, fol. 139b; Dustûr al-I'lâm, fol. 143b; Bugyat al-Wu'ât, fol. 122a; Brock., vol. i, p. 132.

Beginning :—

قال ابو جعفر احمد بن محمد بن اسمعيل النحوى المعروف بابن النحاس ......... الذى جرى عليه امر اكثر اهل اللغة الاكثار فى تفسير غريب الشعر و اغفال لطيف ما فيه من النحو الخ *

The seven poets and their seven poems are in the following order :—

1. Imru'ulqais, fol. 1[b].
2. Ṭarafah, fol. 21[b].
3. Zuhair, fol. 37[a].
4. Labîd, fol. 46[b].
5. 'Antarah, fol. 68[b].
6. Al-Ḥâriṣ, fol. 87[b].
7. 'Amr bin Kulṣûm, fol. 106[a].

For other copies of the commentary see Br. Mus. Suppl., No. 1028; Berlin, 997; Escur., No. 407; Leyden, No. 557; Cairo, vol. iv, p. 274; Nûr 'Uṣmânîyah, No. 4055; Ḥûr Lailâ, No. 370; Kûprîlî-zâdah, No. 1328; Râmpûr, p. 598.

The commentary of An-Naḥḥâs on the *Mu'allaqah* of Ṭarafah was published by Reiske, Leyden, 1742, and upon the *Mu'allaqah* of Imru'ulqais by Frenkel, Halle, 1876.

The text of *Al-Mu'allaqât as-Sab'* was edited and published by F. A. Arnold, Leipzig, 1850. Since then it has been frequently printed in India and Egypt.

foll. 121–145. II.

## ديوان الخنساء

## DÎWÂN AL-KHANSÂ'.

An old copy of the *Dîwân of Al-Khansâ'*, with a commentary by Abû Yûsuf Ya'qûb bin Isḥâq, better known as Ibn as-Sikkît ابو يوسف يعقوب بن اسحاق الشهير بابن السكيت.

Beginning :—

قالت الخنساء و هى تماضر بنت عمرو بن الشريد ابن ابي رباح ......... ترثى صخرا اخاها :—

يا عين مالك لا تبكين تسكابا * اذا رأب دهر و كان الدهر ريابا

قال الاصمعي اذا كان مصدر العمل فهو مفتوح نحو التسكار و الترداد و التكرار الخ *

Al-Khansâ', a poetess of great talent and repute, lived in the time of the Prophet. Her Dîwân, consisting of elegies on her two brothers, Mu'âwiyah and Ṣakhr, has been published under the title of *Anîs al-Julasâ' Fî Dîwân al-Khansâ'* in Beirût, 1888.

The commentator, Ibn as-Sikkît, one of the most eminent Arab lexicographers, was put to death by Al-Mutawakkil (A.H. 232-247= A.D. 846-861), A.H. 243=A.D. 857 or A.H. 244=A.D. 858. See Ibn Khallikân (De Slane's translation), vol. iv, p. 293; Buġyat al-Wu'ât, fol. 335ᵃ; Dustûr al-I'lâm, fol. 67ᵇ; Mir'ât al-Janân, fol. 160ᵃ; Nuzhat al-Alibbá', fol. 88ᵃ; Brock., vol. i, p. 117.

For other copies see Berlin, No. 7482, and Cairo, vol. iv, p. 245.

Written in old Arabian Naskh. Slightly worm-eaten and water-stained.

The correct order of the folios should be 1–66, 73, 68–71, 67, 72, 74–145.

Not dated: apparently 6th century A.H.

Seals of Sulaimânjâh (A.H. 1243–1253=A.D. 1827–1837), Amjad 'Alî Shâh (A.H. 1258–1263=A.D. 1842–1847) and Wâjid 'Alî Shâh (A.H. 1263–1273=A.D. 1847–1856), rulers of Audh, are found on the title-page as well as at the end.

This valuable copy in A.H. 1869 came into possession of Muẓaffar Ḥussain, son of Masîḥ-ad Dawlah (see No. 2499ᵇ/1).

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## No. 2505.

foll. 105; lines 17; size $7\frac{3}{4} \times 5\frac{1}{4}$; $6 \times 3$.

(Two separate works bound together.)

foll. 1–14. I.

[ رسالة في البلاغة و البديع ]

## [RISÂLAH FI'L-BALÂĠAT WA'L-BADÎ'.]

An anonymous treatise on rhetoric and poetical figures, based on Al-Muṭarrizî's introduction to the commentary on Al-Ḥarîrî's *Maqâmât* (No. 2585 below).

Beginning :—

الحمد لله الذى رفع مقامات الادباء و نصب رايات النجباء فحمدوه علی جميع آلائه .......... و بعد فقد قال الامام العالم العلامة ابو الفتح ناصر ابن عبد السيد المطرزی الخوارزمی اللغوی الاديب النحوی فی اثناء خطبة شرحه للمقامات الحريرية الخ *

No other copy of the treatise is known.

foll. 15–105. II.

شرح المعلقات السبع

## SHARH AL-MU'ALLAQÂT AS-SAB'.

A commentary on the seven *Mu'allaqahs* (see No. 2504/a above), by Al-Qâḍî Abû 'Abdallah al-Ḥusain bin Aḥmad bin al-Ḥusain az-Zawzanî القاضي ابو عبد الله الحسين بن احمد بن الحسين الزوزنی.

Beginning :—

الحمد لله رب العالمين و الصلوة علی محمد و آله اجمعين قال الامام القاضی السيد ابو عبد الله الزوزنی رحمه الله هذا شرح القصائد السبع امليته علی حسب الايجاز و الاختصار و علی حسب ما اقترح مستعيذا بالله علی اتمامه الخ *

Az-Zawzanî, a great scholar, deeply versed in grammar, lexicography and several other branches of Arabic literature, died in A.H. 486=A.D. 1093. See Buġyat al-Wu'ât, fol. 183b; Dustûr al-I'lâm, fol. 58b; Brock., vol. i, p. 288.

The poems are in the following order: Imru'ulqais, fol. 15b; Ṭarafah, fol. 38a; Zuhair, fol. 53b; Labîd, fol. 63b; 'Amr bin Kulṡûm, fol. 79a; 'Antarah, fol. 87b; Al-Ḥâriṡ, fol. 97a.

For other copies see Br. Mus., p. 257; Br. Mus. Suppl., No. 1029; Escur.. No. 408; Leyden, No. 560; Gotha, No. 2191; Cairo, vol. iv, p. 274; Nûr 'Usmânîyah, No. 4056; Ayâ Ṣûfiyah, No. 4118; Ḥamîdîyah, No. 1163.

The work has been printed in Ṭihrân, A.H. 1286. For other editions see Iktifâ'al-Qunû', p. 26; Cairo, vol. iv, p. 274.

Written in Indian Nasta'lîq, with the headings in red. Fol. 14b is blank.

Dated A.H. 1229=A.D. 1814.

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## No. 2506.

foll. 13; lines 5; size 10½×8; 6×4.

لامية العرب

## LÂMIYAT AL-'ARAB.

A beautiful copy of a MS. containing the well-known poem of Ash-Shanfarâ, called *Lâmiyat al-'Arab*.

The poem begins thus:—

اقيمو بنى امى صدور مطيكم * فانى الى قوم سواكم لاميل

Cf. Hâj. Khal., vol. v, p. 295.

Ash-Shanfarâ, whose proper name is Şâbit bin Aws al-Azdî, belonged to the tribe of Banî Azd, and flourished in Yemen before the birth of the Prophet.

For other copies see Berlin, Nos. 7467-7473; Br. Mus., p. 176; Br. Mus Suppl., No. 1214, ii; India Office, No. 954.

The poem has been translated into English verse by G. Hughes, 1896.

For printed editions of the text of the poem and its commentaries see Iktifâ'al-Qunû', p. 35.

Foll. 2a-13 contains a treatise called Al-Waşîyat on moral advice from 'Alî to his son Husain, written by the same scribe between the spaces of each two lines of the poem. Begins thus: لوصى اميرالمومنين على بن ابى طالب ولده الحسين الخ and ends thus: تمت الوصية.

The colophon reads thus:—

مشقه [sic غقه] العبد الاقل المحتاج الى الله تعالى عبد الباقى

التبريزى حامدالله تعالى و مصليا على نبيه و مسلما كثيرا سنة تسع و الف -

نقله العبد الآثم محمد تقى بن حاجى عبد الله رحمه الله فى سنة مائة

و ثلث و ثلثين بعد الالف من الهجرة *

According to the above colophon, the MS. was transcribed from a copy written by 'Abdalbâqî at-Tabrîzî in A.H. 1009=A.D. 1600.

A very fine copy. Each page contains only two lines of the poem, with three lines of the moral precepts of 'Alî between them, the former written in excellent large Ṣulṣ, the latter in the Naskh character with all the vowel-points.

Dated A.H. 1133=A.D. 1721.

Scribe: محمد تقی بن حاجی عبد الله.

The title-page contains a seal and signature of Ġulâm Ḥusain Khân, Superintendent of the office of Nawwâb Mahâbatjang, dated A.H. 1155=A.H. 1742. This Mahâbatjang served as a Fawjdâr of Râjmahal under Shujâ'addîn, the son-in-law of Nawwâb Murshid Qulî Ja'far Khân, Ṣûbadâr of Bengal. After the death of Shujâ'-addîn and the accession of his son, Nawwâb Sarfaráz Khân, to the government of Bengal, Mahâbatjang overthrew the Nawwâb in an action, in which the latter was slain, A.H. 1153=A.D. 1740, and usurped the government. He ruled sixteen years over the three provinces of Bengal, Bihar and Orissa, and died on the 9th Rajab, A.H. 1169=A.D. 1756. See Beale's Oriental Biographical Dictionary, p. 47.

Tho MS. was presented to the library by Sayyid Ṣafdar Nawwâb of Patna City (on the 17th July, 1906).

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## No. 2507.

foll. 145; lines 12; size 8¼×5¼; 5×3¼.

انوار العقول من اشعار وصی الرسول

# ANWÂR AL-'UQÛL MIN ASH'ÂR WAṢÎ AR-RASÛL.

The Dîwân of 'Alî bin Abî Ṭâlib (*d.* A.H. 40=A.D. 660), the son-in-law of the Prophet, compiled and arranged in alphabetical order by Quṭbaddîn Abu'l Ḥusain Sa'îd bin Hibatallâh bin al-Ḥasan ar-Râwandî قطب الدين ابو الحسين سعيد بن هبة الله بن الحسن الراوندي, a Shî'ah scholar of considerable repute. He wrote about thirty books, including a commentary on the Qurân entitled *Khulâṣat at-Tafâsîr*, a commentary on the *Nahj al-Balâġah* of Ash-Sharîf ar-Raḍî (*d.* A.H. 406=A.D. 1015), entitled *Minhâj al-Barâ'a*, and

commentary on the *Nihâyat al-Aḥkâm* of Aṭ-Ṭûsî (*d.* A.H. 460=A.D. 1068), entitled *Al-Muġnî*. He died in A.H. 573=A.D. 1177. See Muntah'l-Maqâl, fol. 100ª, and Kashf al-Ḥujub, foll. 20ᵇ and 56ᵇ.

The preface begins thus :—

الحمد لله الذي دانت لعزته الجبابرة و تضعضعت دون عظمته الاكاسرة الخ *

The compiler tells us in the preface that in preparing the present Dîwân he consulted a large number of books, including Imâm Abu'l-Ḥasan 'Alî bin Aḥmad al-Fanjukirdî's book entitled *Salwat ash-Shî'ah*, which contains about two hundred couplets of 'Alî bin Abî Ṭâlib. He states further that he cannot state definitely that the whole Dîwân is the production of 'Alî, for the poems of the Dîwân are collected from all sorts of books, reliable and unreliable.

The Dîwân begins thus :—

الناس من جهة التمثال اكفاء * ابو هم آدم و الام حــــواء

For other copies see Berlin, No. 7508; Paris, No. 3082; Br. Mus. Suppl., No. 1224, ii; Yenî, No. 952; Ayâ Ṣûfîyah, Nos. 3937-42; Nûr 'Uṣmânîyah, No. 3858; Cairo, vol. iv, p. 249; Râmpûr, p. 588; Âṣafîyah, p. 704; Bûhâr, Nos. 426-7. See also Brock., vol. i, p. 43, and Ḥâj. Khal., vol. iii, p. 297.

The Dîwân has been edited and published by G. Kuypers, Leyden, 1745. Since then it has been frequently printed, viz., at Bûlâq, A.H. 1251; in Cairo, A.H. 1276 and 1311; and in Bombay, A.D. 1883.

A very fine and valuable copy. Written in beautiful Naskh, within gold, black and blue ruled borders; with an illuminated title-page and a double page decorated 'Unwân. The headings are sketched in black and filled with gold.

The correct order of the folios should be 1, 10, 2-9, 11-107, 117, 109-116, 108, 118-145.

Dated A.H. 858=A.D. 1454.

Scribe : زين الدين بن محمد الكاتب .

The title-page and a fly-leaf at the beginning contain seals of several former owners of the MS., including Muḥammad Qulî Quṭb Shah (A.H. 989-1020=A.D. 1581-1611), the ruler of Golconda, and Aurangzîb 'Âlamgîr (A.H. 1069-1118=A.D. 1659-1707), the Muġal emperor of Delhi.

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## No. 2508.

foll. 21; lines 4; size 15¼ × 10; 7¼ × 4.

[ حلية النبي ]

# [ḤILYAT AN-NABÎ.]

A versified tract containing a description of the personal features of the Prophet, with an interlinear Persian version.

In the following colophon the work is ascribed to 'Alî, the fourth Caliph :—

تمام شد حلية مبارك حضرت محمد رسول الله صلى الله عليه و سلم من تصنيف حضرت علي كرّم الله وجهه *

Beginning :—

قرن الملاحة حسنه * و الحسن صار قرينه

At the end of each stanza the following line recurs as a burden :—

صلى عليه الهنا *

Written on thick cardboard in elegant, large and fully vocalised Ṣuls, within illuminated borders. The interlinear Persian version is written in Nasta'lîq, in red.

Not dated; probably 18th century.

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## No. 2509.

foll. 109; lines 19; size 9⅛ × 6¼; 6½ × 3¼.

ديوان ابن ابى ربيعة

# DÎWÂN IBN ABÎ RABÎ'AH.

The Dîwân of Abu'l-Khaṭṭâb 'Umar bin 'Abdallâh Ibn Abî-Rabî'at al-Makhzûmî ابو الخطاب عمر بن عبد الله ابن ابي ربيعة المخزومي, with a preface containing a short biographical sketch of the poet.

Beginning :—

زعم الهيثم بن عدى قال اخبرنا ابن العسل عن عكرمة قال كنا عند ابن عباس فجاءه عمر ابن ابي ربيعة فقال ابن عباس يا ابن اخى

انشدني فانشده قوله أمن آل نعم انت غاد فمبكر حتى اتى على آخرها
قال فاعادها عليه ابن عباس فقيل له يا ابن عباس اكفت رويتها قبل اليوم
قال لا الخ *

Ibn Abî Rabî'ah was born on the night in which 'Umar bin al-Khaṭṭâb, the second Caliph, was murdered, viz., the eve of Wednesday, the 25th of Ḍu'l-Ḥijjah, A.H. 23=A.D. 644. Ibn Khallikân and others describe him as the best poet ever produced by the tribe of Quraish. At the age of seventy he joined a naval expedition against the infidels, in which he was drowned at sea. This took place in A.H. 93=A.D. 711. See Ibn Khallikân (De Slane's translation), vol. ii, p. 372; Dustûr al-I'lâm, fol. 54ᵃ; Mir'ât al-Janân, fol. 43ᵃ; Al-Aġânî, vol. i, p. 28; Brock., vol. i, p. 45.

The Dîwân is arranged in alphabetical order. The first poem begins with the following verse:—

امن آل نعم انت غاد فمبكر * غداة غد أم رائح فمهجر

A copy of the Dîwân is noticed in Cairo, p. 250.

The work has been printed in Cairo, A.H. 1311.

Written in fair Arabian Naskh, with the headings in red.

It appears from the original pagination of the MS. that foll. 31-32, which should come in their proper order, have been misplaced in binding after fol. 80.

Dated A.H. 1306=A.D. 1888.

Scribe: جمال الدين محمد عبد الرحمن.

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## No. 2510.

foll. 103; lines 15; size 10¼×6¼; 7¾×3¾.

شرح قصيدة ذي الرمة

# SHARḤU QAṢÎDATI ḌI'R-RUMMAH.

An anonymous commentary on a poem of Ḍu'r-Rummah.

Beginning:—

ذكروا ان الفرزدق بن غالب الشاعر دخل على عبد الملك بن
مروان فقال له عبد الملك يا فرزدق من اشعر اهل زماننا فقال انا يا
امير المؤمنين ثم غلام بالبادية لقبه ذو الرمة و اسمه غيلان الخ *

Du'r-Rummah, whose proper name is Abu'l-Ḥâriṣ Ġailân bin 'Uqbah, was one of the most eminent poets. In his poems he celebrates the charms of Mayyah, the daughter of Muqâtil bin Ṭalabah bin Qais bin 'Âṣim al-Minqarî. He extols also the beauty of Kharqâ', a lady belonging to the tribe of Banû 'Âmir bin Ṣa'ṣa'ah. He died in A.H. 117=A.D. 735. See Ibn Khallikân (De Slane's translation), vol. ii, p. 447; Mir'ât al-Janân, fol. 62[b]; Dustûr al-I'lâm, fol. 51[a]; Brock., vol. i, p. 58.

The first verse explained is as follows:—

ما بال عينك منها الماء ينسكب

كانه من كلى مفرية سرب

The commentary on each verse has three headings, viz., (i) غريب البيت و تصريفه; (ii) نحو البيت; and (iii) معنى البيت.

No other copy of the commentary is known.

The poem has been edited and published by R. Smend, Bonn, 1874.

Written in fair Indian Naskh, with quotations from the text in larger Naskh.

Not dated; probably 19th century.

The title-page contains a seal bearing the name of Sayyid Muḥammad 'Abbâs Mûsawî.

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## No. 2511.

foll. 231; lines 23–27; size 9¼×6¼; 6¾×3½.

(Two separate works bound together.)

foll. 1[a]–10[a]. I.

الآيات المقصورات فى شرح الابيات المقصورات

## AL-ÂYÂT AL-MAQṢÛRÂT FÎ SHARḤ AL-ABYÂT AL-MAQṢÛRÂT.

A short fragment of *Al-Âyât al-Maqṣûrât*, a commentary on the *Maqṣûrah* of Ibn Duraid (*d.* A.H. 321=A.D. 934), by As-Sayyid

'Abdalqâdir bin Muḥammad bin Yaḥyâ bin Mukarram al-Ḥusainî aṭ-Ṭabarî al-Makkî السيد عبد القادر بن محمد بن يحيى بن مكرم الحسينى الطبرى المكى.

Beginning :—

يا من منح الائمة الاعلام بمقصورات الخيام الممدودة الاطناب ........

و بعد فان ابهى ما تتجمل به اجياد الانام و ازهر ما تتكمل به جياد الايام الخ *

The author, who belonged to the Aṭ-Ṭabarî family of Mecca, was born on the 27th Ṣafar, A.H. 976=A.D. 1568. He learnt the whole Qurân by heart at the age of twelve. Afterwards he completed his studies in several branches of Muhammadan literature under Shamsaddîn Muḥammad ar-Ramlî (*d.* A.H. 1004=A.D. 1595), 'Abdar-raḥmân ash-Sharbînî (*d.* A.H. 1014=A.D. 1605), 'Alî bin Jârallâh bin Ẓuhairah al-Ḥanafî (*d.* A.H. 1010=A.D. 1601), Jamâladdîn bin Ismâ'îl al-'Iṣâmî (*d.* A.H. 1007=A.D. 1598) and others. He held the post of the Khaṭîb of the holy mosque of Mecca, and wrote, besides the present work, a work entitled *Durrat Aṣdâf as-Sanîyah Fî Ḏurwat al-Awṣâf al-Ḥusainîyah*; a work containing forty short essays on various subjects; a commentary on his own poem entitled *Ḥusn as-Sarîrah*; a commentary on the Diwân of Al-Mutanabbî (*d.* A.H. 354=A.D. 965) entitled *Al-Kalim aṭ-Ṭayyib 'Alâ Kalâm Abi'ṭ-Ṭayyib*; a commentary on Aṣ-Ṣaḥîḥ of Al-Bukhârî (*d.* A.H. 256=A.D. 870) entitled *Ifhâm al-Majârî*; and a commentary on *Al-Kâfi fî 'Ilmai al-'Arûḍ wa'l-Qawâfî* of Abu'l-'Abbâs Aḥmad al-Khawwâs (*d.* A.H. 858=A.D. 1454), entitled *Kashf al-Kâfî Min Kitâb al-Kâfî*. He died at Mecca, A.H. 1033=A.D. 1624. See Khulâṣat al-Aṣar, vol. ii, pp. 457–464, Brock., vol. ii, p. 378.

The preface includes a dedication to Ḥasan bin Abî Namî Muḥammad bin Barakât (*d.* A.H. 1010=A.D. 1601), Sharîf of Mecca.

The present copy breaks off in the middle of a poem illustrating poetical figures. The first line of the poem reads thus :—

حسن ابتدا مديحى حى ذى سلم * ابدى براعة الاستهلال فى العلم

A copy of the work is noticed in Cairo, vol. iv, p. 201.

The text of *Al-Maqsûrah* has been edited and published by Boysen at Havana, 1828.

Written in fair Arabian Naskh.

Not dated; probably 18th century.

foll. 11ᵃ–231ᵇ. II.

الرايات المنصورة على الآيات المقصورة

# AR-RÂYÂT AL-MANṢÛRAH 'ALA'L-ÂYÂT AL-MAQṢÛRAH.

A gloss on the preceding work, by Ash-Shaikh Aḥmad Âfindî al-Madanî; with a short preface by an anonymous editor.

The author, whose full name is Najîbaddîn Abu'l-'Abbâs Aḥmad bin 'Alî al-Madanî نجيب الدين ابو العباس احمد بن علي المدني, was born at Medina, A.H. 1070=A.D. 1659. After completing his education at his native town under Al-Qushâshî and several other great scholars, he served as a professor in the Madrasah founded by Rustam Pâshâ. Afterwards he was appointed Imâm of the Prophet's Mosque and Principal of the Madrasah attached to the mosque. He wrote several instructive works, and died at Medina, A.H. 1135=A.D. 1722. See Silkad-Durar, vol. i, p. 148.

The editor's preface begins thus:—

الحمد لله الذي اكرمنا بفضله فهو الكريم المنان و تفضل علينا بجزيل نعمه فهو المتفضل بالاحسان ........ و بعد فان اشرف ما يكتسبه الانسان من الكمالات العلم الذي لولاه لما حصل الفرق بينه و بين سائر الحيوانات الخ *

The editor tells us in his preface that the author left the work incomplete, and that it ends with comments on the following two lines of Ibn Duraid:—

ثمت طاف و انثنى مستلما * ثمت جاء المروتين فسعا

و اوجب الحج و ثنى عمرة * من بعد ما عج و لبى و دعا

The gloss proper begins thus:—

قوله بسم الله الرحمن الرحيم ابتدأ بالبسملة اقتداء بالقران و عملا بما صح من قوله صلى الله عليه و سلم كل امر ذي بال لا يبدأ فيه بالحمد فهو اقطع الخ *

The work ends abruptly thus :—

انما التقدير يشرب شربا مثل شرب الابل ........ و لكن اذا حذف المضاف *

The MS. was transcribed from the author's autograph copy, as appears from the following note at the end :—

هذا ما وجد من خط المؤلف *

A copy of the work is noticed in Âṣafîyah, p. 1240.
Written in Arabian Naskh, with quotations from the text in red.
Foll. $10^b$ and $106^b$–$107^a$ are blank.
Not dated ; probably 18th century.

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## No. 2512.

foll. 143 ; lines 17 ; size 8×5½ ; 6×3¼.

ديوان المتنبي

# DÎWÂN AL-MUTANABBÎ.

The Dîwân of Al-Mutanabbî, in chronological order.
Beginning :—

قال ابو الطيب احمد بن الحسين المتنبي :—

ابلى الهوى اسفا يوم النوى بدني

و فرق الهجر بين الجفن و الوسن

The poet, whose full name is Abu'ṭ-Ṭayyib Aḥmad bin al-Ḥusain al-Mutanabbî al-Ju'fî al-Kûfi al-Kindî ابو الطيب احمد بن الحسين المتنبي الجعفي الكوفي الكندي, came of a family which resided at Kûfah, where his father served as a water-carrier. He was born at Kûfah, A.H. 303=A.D. 915. The early part of his life was spent in Syria and among the tribes which inhabited the desert to the west of the Euphrates. He acquired an extensive knowledge of pure Arabic from the Arabs of the desert. He also attained proficiency in various other branches of literature. He picked up the greater part of his learning at booksellers' shops. His memory was so tenacious

that he had only to read a book once in order to know it by heart. As a poet he surpassed all his contemporaries. It was his knowledge of the pure Arabic tongue which excited the admiration of his countrymen and gained the greatest publicity for his verses. Even after a lapse of about a thousand years his poems still bear witness to his lofty spirit and superior talent. He was called Al-Mutanabbî (the pretended prophet) because he had set up for a prophet in the country near Samâwah, where he was followed by the Banû Kalb and other tribes; but Lûlû, the ruler of Ḥimṣ, had him arrested and imprisoned. After having been kept in prison for a long time, the poet returned to the Muslim faith, and was set at liberty. He then became a panegyrist of Saifaddawlah (A.H. 333–356=A.D. 944–967), the founder of the Ḥamdânid dynasty of Aleppo, who conceived for him the highest esteem. Afterwards he went to Egypt at the written invitation of Abu'l-Misk Kâfûr al-Ikhshîdî, in whose praise he wrote his celebrated poems called *Al-Kâfûrîyât*. Subsequently, becoming dissatisfied with Kâfûr, he composed a satire against him and left him on the eve of 9th Ḍu'l-Ḥijjah, A.H. 350=A.D. 961. After spending some time at Bagdâd and Kûfah, he proceeded to the court of 'Aḍudaddawlah (A.H. 338–372=A.D. 949–982) at Shîrâz, where he was received with joy and was treated generously by that prince, who gave him upwards of two hundred thousand dirhams as a token of his satisfaction with the praises of the poet. It was on leaving Shîrâz to return to Kûfah that he was assassinated in the month of Ramaḍân, A.H. 354=A.D. 965. See Ibn Khallikân (De Slane's translation), vol. i, p. 102; Mir'ât al-Janân, fol. 214ᵃ; Dustûr al-I'lâm, fol. 125ᵃ; Nuzhat al-Alibbâ', fol. 137ᵃ; Brock., vol. i, p. 86.

The Dîwân commences with the youthful compositions of the poet, as shown by the headings قال فى الصبا or قال فى صباه. There is no poem rhyming in Hamzah. Several other poems also seem to be wanting. The MS. ends with the first three lines of the poem beginning:—

كفى بك داء ان ترى الموت شافيا

و حسب المنايا ان يكنّ امانيا

For other copies see Berlin, Nos. 7564–8; Paris, Nos. 3091–3100; Br. Mus., p. 278; Br. Mus. Suppl., Nos. 1038-9; Walîaddîn, No. 2674; Ḥamîdîyah, Nos. 1114–8; Kûprilîzâdah, Nos. 1262-3; Yenî, Nos. 948–50; Ayâ Ṣûfîyah, Nos. 3930, 3965–9; Cairo, vol. iv, p. 251: Râmpûr, p. 592; Âṣafîyah, p. 706. For commentaries, see Ḥâj. Khal., vol. iii, p. 306.

For printed editions see Iktifâ'al-Qunû', p. 268; Bröck., vol. i, p. 86.

Written in fair Arabian Naskh. Water-stained. Foll. 111-124 should come after 61.

Some folios seem to be wanting after foll. 110 and 142.

Dated A.H. 1031=A.D. 1621.

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## No. 2513.

foll. 224; lines 24; size 12⅛×9¼ : 7¼×5.

شرح ديوان المتنبى

# SHARḤ DÎWÂN AL-MUTANABBÎ.

An anonymous abridgment of Ibn Jinnî's commentary on the Dîwân of Al-Mutanabbî.

Beginning:—

قال ابو الطيب احمد بن الحسين بن الحسن المتنبى من اهل الكوفة و مولده منها كندة سنة ثلاث و ثلثمائة و توفى سنة اربع و خمسين و ثلثمائة و قد امره سيف الدولة باجازة ابيات على قافية الهمزة *

Although the title of the work and the author's name do not appear, there is internal evidence to show that the work is an abridgment of Ibn Jinnî's commentary on the Dîwân of Al-Mutanabbî. Abu'l-Fatḥ 'Uṣmân Ibn Jinnî, who was born at Mawṣil some time before A.H. 330=A.D. 941, and died in A.H. 392=A.D. 1002, studied the Dîwân of Al-Mutanabbî under the personal direction of the poet, and wrote a commentary on it (see Lib. Cat., vol. xviii, part. i, No. 1213).

The following passage, quoted from fol. 134ᵃ, clearly indicates that the commentator was a pupil of the poet:—

و لقد قال لى المتنبى عفى الله عنه ما قرأ علىّ احد هذا البيت صحيحا كقرأتك منذ علمته غيرك *

Again, there occurs on fol. 140ᵃ the following passage, stating how he received from Al-Mutanabbî the proper pronunciation of للنفس in one of the poet's verses:—

و لنمضِِ حيث لا يجد الرمح

مدارا و لا احصان مجالا

كذا قرأته عليه بالتاء و كسر الضاد و قد حكى فى مثل هذا لتمضى

و لترمضّ و قرأت كذا فى بعض النسخ المسندة اليه ليخوض و ليمضى بالياء

و بكسر الضاد *

Moreover, the abbreviator, whose name cannot be traced, points out, on fol. 71ª, a blunder of the author, explicitly calling him by the name of Ibn Jinnî.

The commentary extends to the whole of the Dîwân alphabetically arranged. The abbreviator frequently adds something of his own marked with the letter ج.

The first verse commented upon under the letter *Alif* is as follows:—

عذل العواذل حول قلبى التائه

و هوى الاحبة منه فى سودائه

The commentary begins thus:—

العذل اهو العتاب و امضه و جمع عاذل عُذَّل و عُذَّال و جمع عاذلة

عواذل الخ *

No other copy of the present abridgment is known. For copies of Ibn Jinnî's commentary see Rosen, Notices Sommaires, No. 275, and Escur., No. 309.

Written in fair Arabian Naskh, within red ruled borders, with quotations from the text in larger Naskh. Water-stained.

Dated A.H. 1157=A.D. 1744.

The title-page contains, besides miscellaneous notes and extracts from other books, the signature of Al-Mahdî lidînallâh 'Abbâs (A.H. 1160–1190=A.D. 1747–1776), Imâm of Ṣan'â, to whom the MS. once belonged.

Several fly-leaves at the beginning and at the end contain miscellaneous notes and extracts, mostly from Ibn Abi'l-Ḥadîd's commentary on the *Nahjal-Balâġah* of Ash-Sharîf ar-Raḍî (No. 2574 below).

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## No. 2514.

foll. 599; lines 16; size $10\frac{1}{2} \times 7\frac{1}{4}$; $7 \times 4$.

# شرح ديوان المتنبى
# SHARḤ DÎWÂN AL-MUTANABBÎ.

A commentary on the Dîwân of Al-Mutanabbî, by Abu'l-Ḥasan 'Alî bin Aḥmad bin Muḥammad bin 'Alî al-Wâḥidî an-Naisâpûrî ابو الحسن على بن احمد بن محمد بن على الواحدى النيسابورى (*d.* A.H. 468=A.D. 1076; see Lib. Cat., vol. xviii, part ii, No. 1324).

Beginning:—

الحمد لله على سوابغ النعم و له الشكر على جلائل القسم الخ *

The commentary extends to the whole of the Dîwân chronologically arranged. The first verse commented upon is as follows:—

ابلى الهوى اسفا يوم النوى بدنى

و فرق الهجر بين الجفن و الوسن

The commentary begins thus:—

يقال بلى الثوب يبلى بلىً و ابلاه غيره اباء (sic ابلاءً) و الاسف شدة الحزن يقال اسف يأسف اسفاً الخ *

For other copies see Berlin, No. 7570; Br. Mus., pp. 280, 649; Br. Mus. Suppl., No. 1042; Leyden, No. 629; Escur., No. 308; Gotha, No. 2231; Cairo, vol. iv, p. 271; Ḥamîdîyah, No. 1147; Kûprîlîzâdah, Nos. 1316-7; Bashîr Âġâ, No. 538; Nûr 'Uṣmânîyah, Nos. 3973-9; Yeni, Nos. 970-2; Ayâ Ṣûfiyah, Nos. 4063-6.

The work has been edited and published by Dieterici, Berlin, 1861. It has also been printed in Bombay, A.H. 1271, and in Bairût, A.H. 1276.

The special value attached to the present MS. is that it was transcribed from a very old copy dated A.H. 472=A.D. 1079, written four years after commentator's death.

Written in Indian Nasta'lîq, with the headings in red.

Dated A.H. 1257=A.D. 1841.

A table of contents is prefixed to the work.

A seal, bearing the name of a certain Waḥîdannabî Khân, dated A.H. 1263=A.D. 1847, is found on the title-page as well as at the end.

## No. 2515.

foll. 75 ; lines 21 ; size 7½ × 4½ ; 5½ × 2½.

# ديوان ابي فراس
# DÎWÂN ABÎ FIRÂS.

The Dîwân of Abû Firâs al-Ḥâriṣ bin Abi'l-'Alâ' Sa'îd bin Ḥamdân bin Ḥamdûn at-Taġlibî ابو فراس الحارث بن ابى العلاء سعيد بن حمدان بن حمدون التغلبى.

The poet, who traces his descent from the Ḥamdânid family of Mawṣil, was a cousin and favourite poet of Saifaddawlah Abu'l-Ḥasan 'Alî (A.H. 333–356 = A.D. 944–967), the founder of the Ḥamdânid dynasty of Aleppo. He was born at Mawṣil, A.H. 320 = A.D. 932. Yâfi'î, Mir'ât al-Janân, fol. 118b, on the authority of Aṣ-Ṣa'âlibî, describes him as the sun of his age in learning, talent, generosity, glory, eloquence, horsemanship and bravery. His poetry combines beauty, merit and sweetness. Saifaddawlah greatly admired the excellent qualities of Abû Firâs, and distinguished him above the rest of the family by the marks of respect and favour. He joined several military expeditions against the Greeks, and twice fell into their hands as a prisoner. He died on Wednesday, the 8th Rabî' II, A.H. 357 = A.D. 968. See Ibn Khallikân (De Slane's translation), vol. i, p. 366; Dustûr al-I'lâm, fol. 102b; Mir'ât al-Janân, fol. 218a; Nasamat as-Saḥar, vol. i, fol. 141b; Brock., vol. i, p. 89.

The Dîwân is alphabetically arranged; but the order of the poems under each letter does not altogether agree with that of the MS. described by Rieu, Br. Mus. Suppl., No. 1044.

The initial lines under each of the letters of the alphabet are as follows:—

Fol. 1b. اما يردع الموت اهل النهى * و يمنع من غيه من غوى

Fol. 2b. مسى معحسن طورا و طورا * فما ادرى عدوى ام حبيبي

Fol. 12b. و معود للكر فى حمس الوغى * غادرته و النسر من عاداته

Fol. 12b. ايقنت انى ماحييت * رهين شكـــر الحارث

Fol. 13a. قامت الى جارتهـــا * تشكوا بذل و شجى

Fol. 13b. قلوب فيك دامية الجراح * و اكباد مكلمة النواحي

Fol. 15b. الاحبذا الوجه المعذر رايعي * به زهر العشرين فى ورق الخد

Fol. 21b. لعل خيــال العامرية زائر * فيسعد مهجور و يسعد هاجر

Fol. 42a. لمن اعاتب؟ مالي؟ اين يذهب بي * قد صرح الدهر لي بالمنع و الياس

Fol. 43a. تناهض القوم للمعالي * لما رأوا نحوها نهوضي

Fol. 43a. اقبلـــه على جزع * كفعل الطائر الفزع

Fol. 46a. من بحر شعرك اغترف * و بفضل علمك اعترف

Fol. 47a. هل تحسان لي رفيقا رفيقا * يخلص الود أم صديقا صدوقا

Fol. 48b. قال لي من احب افرق مولاي * فقـل لي مولاي من مولاكا

Fol. 49a. غنى النفس لمن يعقل * خير من غنى المال

Fol. 60a. أنّا اذا اشتد الزمان * و ناب خطب وادلهم

Fol. 68b. أتُعين انت على رسوم معان * فاقيــم للعبرات سوق هوان

Fol. 73b. اسم الذي اعشقه كلما * ناديته كررت معنـــاه

Fol. 75a. لست ارجو النجاة من كل ما * اخشـــاه باحمد و علـــي

Many poems have headings indicating the occasions on which they were composed. The hunting poem ( الطردية ) in *Rajz* is placed at the end of letter ر, foll. 39a–42a.

For other copies, see Br. Mus. Suppl., Nos. 1044-5; Berlin, No. 7580-1; Notices Sommaires, Nos. 270-72; Houtsma-Brill, No. 18; Cairo, vol. iv, p. 238.

The Dîwân has been printed in Beirût, 1873.

Written in fair Arabian Naskh, with the headings in red.

Dated A.H. 1049=A.D. 1639.

Scribe: عطاء الله.

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## No. 2516.

foll. 107; lines 19; size 8×5½; 5½×3½.

## ديوان ابن هانى

## DÎWÂN IBN HÂNÎ.

The Dîwân of Abu'l-Qâsim Muḥammad bin Hânî al-Maġribî al-Andalusî ابو القاسم محمد بن هاني المغربي الاندلسي, surnamed the Mutanabbî of the West.

Beginning :—

قال ابو القاسم محمد بن هانی المغربی یمدح امیر المؤمنین المعز لدین الله *

Ibn Hânî, a poet of great talent and repute, who belonged to the tribe of Azd, was born at Seville, where he was brought up and educated. Having gained the favour of the ruler of Seville, he plunged into dissipation and incurred the suspicion of holding and propagating the doctrines of materialism. His conduct drew on him the hatred of the people; they murmured also against his patron, whom they imagined to hold the same opinions. On the advice of his patron, he left his native city at the age of twenty-seven and proceeded to Maġrib, where he attracted the notice of the Fâṭimid Khalif Al-Mu'izz Abû Tamîm Ma'add (A.H. 341–365=A.D. 952–975), who summoned him to his court and treated him with respect and favour. He wrote a large number of poems in praise of Al-Mu'izz, his general Jawhar and other noblemen of his court. He died at Bargah on Wednesday, the 23rd Rajab, A.H. 362=A.D. 973. For further particulars of his life, see Ibn Khallikân (De Slane's translation), vol. iii, p. 123; Yâqût, vol. vii, p. 126; Dustûr al-I'lâm, fol. 150ᵇ; Mir'ât al-Janân, fol. 220ᵃ; Brock., vol. i, p. 91.

In the present MS. the poems are apparently in chronological order. The first piece in a Qaṣîdah in praise of Al-Mu'izz, beginning :—

الا طرقتنا و النجوم رکود و فی الحیّ ایقاظ و نحن هجود

Omitting short pieces of three or four lines, the contents may be summarised as follows :—

Fifteen Qaṣîdahs in praise of Al-Mu'izz, fol. 1ᵇ; a poem in praise of two Amîrs, Ṭâhir and Abu 'Abdallâh, fol. 35ᵇ; a poem in praise of Jawhar, the celebrated general of Al-Mu'izz, fol. 37ᵇ; five Qaṣîdahs addressed to Ja'far bin 'Alî, prince of Maṣîlah, fol. 39ᵇ; two elegies on the death of the mother of Ja'far and Yaḥyâ, sons of 'Alî, fol. 46ᵇ; an elegy on the death of a child of Ismâ'îl, son of Ja'far, fol. 50ᵇ; five Qaṣîdahs in praise of Ja'far bin 'Alî, fol. 53ᵃ; four pieces in praise of Julnârah, a slave girl, fol. 59ᵇ; a poem in praise of Al-Mu'izz, fol. 60ᵃ; a poem in praise of Ja'far bin Ġalbûn, fol. 61ᵃ; a poem addressed to a man who had read Al-Mutanabbî's Dîwân with the poet, and from whom Ibn Hânî borrowed the volume, fol. 63ᵃ; a satire on Az-Zahrânî, fol. 64ᵃ; a poem in praise of Ibrâhîm bin Ja'far bin 'Alî, fol. 65ᵇ; a poem in praise of Abu'l-Faraj ash-Shaibânî, fol. 67ᵃ; four pieces without heading, fol. 67ᵇ;

a poem in praise of Ibrâhîm bin Ja'far, fol. 69ª; a poem in praise of Abu'l-Faraj ash-Shaibânî, fol. 69ᵇ; a poem addressed to Ash-Shaikh Abû 'Abdallâh al-Husain bin Muhaddab al-Kâtib, fol. 71ª; a poem in praise of an assembly-room erected by Ibrâhîm bin Ja'far, fol. 71ᵇ; a poem in praise of the same Ibrâhîm bin Ja'far, fol. 74ª; a poem in praise of Abu'l-Faraj Muhammad bin 'Amr ash-Shaibânî, fol. 75ª; a poem addressed to two Amîrs, Ja'far and Yahyâ, sons of 'Alî, congratulating Yahyâ on being presented with a slave girl by his brother, Ja'far, fol. 76ᵇ; a poem in praise of Ash-Shaikh an-Nâshih, Governor of Barqah, fol. 79ᵇ; a poem on a glutton, fol. 81ᵇ; a poem in praise of Abu'l-Faraj ash-Shaibânî, fol. 82ª; five poems in praise of Al-Mu'izz, fol. 84ᵇ; a poem in praise of General Jawhar, mentioning the event of his departure with a great army to conquer Egypt, fol 94ᵇ; six Qasîdahs in praise of Abû Zakariyyâ Yahyâ bin 'Alî bin Galbûn al-Andalusî, fol. 97ª; eleven pieces of two or three verses in praise of a sword belonging to Yahyâ bin 'Alî, fol. 106ª.

For other copies see Berlin, No. 7585 6; Bodl., vol. i, No. 129; Escur., No. 443; Paris, No. 3108; Rosen, Notices Sommaires, Nos. 280-1; Br. Mus. Suppl., Nos. 1046-7.

Ibn Hânî's Dîwân, arranged in alphabetical order, has been printed in Cairo, A.H. 1274.

Written in fair Arabian Naskh, with the headings in red.

Dated A.H. 1156=A.D. 1743.

Scribe: عبد الله بن عبد الله بن سلامة المؤذن الادكاوى.

The title-page contains, besides the seal and signature of a certain Muzaffar Husain, dated the 21st December, 1899 (see No. 2499ᵇ), a note by one Mîr Muhammad, stating that the MS. came into his possession as an inheritance from Mîrzâ Sa'îd in A.H. 1157=A.D. 1744.

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## No. 2517.

foll. 65; lines 20; size 8½×6; 6×4.

ديوان التهامى

# DÎWÂN AT-TIHÂMÎ.

The Dîwân of Abu'l-Hasan 'Alî bin Muhammad bin Fahd at-Tihâmî ابو الحسن على بن محمد بن فهد التهامى.

Beginning :—

قال علی بن محمد التهامی يرثى ولده ابا الفضل بمدينة الرملة

و هی هذه .

ابا الفضل طال الليل ام خانني صبری

فخيل لی ان الكواكب لا تسری

At-Tihâmî, a poet of Mecca, settled permanently at Ramlah, where he held the post of Khaṭîb, and lost his son Abu'l-Faḍl. Having gone to Cairo on a secret mission, he was arrested and put to death in the prison called Dâr al-Bunûd, A.H. 416=A.D. 1025. See Ibn Khallikân (De Slane's translation), vol. ii, p. 316; Yâqût, vol. ii, p. 518; Mir'ât al-Janân, fol. 247ª; Nasamat as-Saḥar, vol. ii, fol. 60ᵇ; Dustûr al-I'lâm, fol. 27ª; Brock., vol. i, p. 92.

The Dîwân is not alphabetically arranged. It begins with three elegies on the death of the poet's son Abu'l-Faḍl. They are followed by Qaṣîdahs, or laudatory poems, addressed to Amîr, Wazîr, Qâḍî and other noblemen of Egypt and Syria. The work ends with five Qaṣîdahs addressed to Amîr Qarwâsh bin Musayyib from the prison. The last Qaṣîdah begins with the following verse :—

ايا من بغاه لسان القريض * و كالنـــدّ ينشر من عرفه

For other copies see Br. Mus. Suppl., No. 1049; Leyden, No. 636; Escur., No. 383; Berlin, No. 7605; and Âṣafîyah, p. 700.

Written in Arabian Naskh, with the headings in red.

Not dated; probably 18th century.

Sixteen fly-leaves at the beginning contain, among miscellaneous notes and extracts in prose and verse, an elegy by Zainab bint As-Sayyid Muḥammad bin Aḥmad bin al-Imâm Ḥasan on the death of Al-Mutawakkil-'alallâh Ismâ'îl (A.H. 1054-1087=A.D. 1644-1676), Imâm of Ṣan'â.

Beginning :—

ماذا له مادت الارضون و ارتجفت

و اهتزت الشمّ من هول و ما ثبتت

Five fly-leaves at the end contain several poems in praise of the Prophet, by Wajihaddîn 'Abdarraḥîm al-Bura'î. The poems are found verbatim in his Dîwân (No. 2519 below).

The title-page contains notes by several former owners of the MS., including Ṣafîaddîn Aḥmad bin Muḥammad Qâṭin (*d.* A.H. 1199=A.D. 1784), a poet of Ṣan'â.

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## No. 2518.

foll. 118; lines 13; size 10×7½; 7×5½.

سقط الزند

# SIQṬ AZ-ZAND.

The Dîwân of Abu'l-'Alâ' Aḥmad bin 'Abdallâh bin Sulaimân at-Tanûkhî al-Ma'arrî ابو العلاء احمد بن عبد الله بن سليمان التنوخي المعري.

Beginning:—

اخبرني الشيخ الاجل المهذب ابو الحسن علي بن عبد الرحيم بن الحسن بن عبد الملك السلمي بقراءتي عليه في شهر ربيع الآخر من سنة اربع و ستين و خمس مائة قال قرأت على الشيخ الحافظ ابي الحسن سعد الخير بن محمد بن سهل الانصاري الاندلسي بمدينة السلم في شهور سنة سبع و ثلثين و خمس مائة قال قُرِئ على شيخنا ابي زكريا يحيى بن على الخطيب التبريزي اللغوي بمدرسة النظامية و انا اسمع قال قرأت على شيخي ابي العلاء احمد بن عبد الله بن سليمان التنوخي المعري بها سنة اثنين و اربعين و اربع مائة قال ......... اما بعد فان الشعراء كفرس تتابعن في مدى ما قَصَّر منها لُحِق و ما وقف لِيمَ و سُبِق الخ *

Abu'l-'Alâ' al-Ma'arrî, a celebrated poet, philosopher and free-thinker, was born at Ma'arrat an-Nu'mân (a town in Syria near Ḥamât) on Friday, the 27th Rabî' I, A.H. 363=A.D. 973. He studied grammar and philology under his father and Muḥammad bin 'Abdallâh bin Sa'd, a grammarian of Aleppo. He began to compose verses at the age of eleven. Though he lost his sight in his third year owing to smallpox, his poetry is animated and his descriptions are beautiful and striking. He was the panegyrist of Al-Qâ'im-billâh (A.H. 422–467=A.D. 1031–1075), 'Abbâsid Caliph of Baġdâd. He went to Baġdâd in A.H. 399=A.D. 1008 and remained there a year

and seven months. Afterwards he returned to his native town and, keeping to his house, began to compose his works. During the last forty-five years of his life he abstained from flesh, agreeing with those ancient philosophers who refused to eat flesh so as to avoid causing the death of any animal. He died on Friday, the 3rd Rabî' I, A.H. 449=A.D. 1057. See Ibn Khallikân (De Slane's translation), vol. i, p, 94; Dustûr al-I'lâm, fol. 129b; Mir'ât al-Janân, fol. 257a; Nuzhat al-Alibbâ', fol. 158b; Brock., vol. i, p. 254.

The present Dîwân, which was composed by the poet in his early youth, consists of Qaṣîdahs, poetical correspondence, elegies, congratulations in verse and short descriptive poems, arranged without regard to rhyme or chronology. Many poems have headings showing to whom they were addressed, or on what occasion they were composed. The first poem is a Qaṣîdah in praise of Sa'îdad-dawlah Abu'l-Faḍâ'il bin Sa'daddawlah Abi'l-Ma'âlî bin Saifad-dawlah, beginning:—

أعن وخد القلاص كشفت حالا * و من عند الظلام طلبت مالا

For other copies see Berlin, Nos. 7610–2; Gotha, No. 2238; Wien, No 459; Paris, Nos. 3109-3110; Leyden. No. 638; Br. Mus., Nos. 598, 1073, 1080, 1411; Bodl., vol. i, Nos. 769, 1195, 1256, 1277; Escur., Nos. 273, 435; Kûprîlîzâdah, No. 1267.

The Dîwân has been thrice printed, viz., in Beirut, 1884; in Bûlâq, A.H. 1286; and in Cairo, A.H. 1304.

Written in fair Arabian Naskh, with some interlinear and marginal notes.

At the end is a short biographical account of the author.

Not dated; probably 15th century.

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## No. 2519.

foll. 120; lines 17; size 8¼×6; 6×4.

## ديوان البرعى

## DÎWÂN AL-BURA'Î.

The Dîwân of Wajîh ad-Dîn 'Abdarraḥîm bin Aḥmad al-Bura'î وجيه الدين عبد الرحيم بن احمد البرعى, with the following inscription:—

و هذه القصايد مما وجدت للشيخ الافضل الاكمل الا وحد وجيه الدين عبد الرحيم البرعى *

Al-Bura'î, a poet of Yemen, who composed a large number of poems in praise of the Prophet, died about A.H. 450=A.D. 1058. See Dustûr al-I'lâm, fol. 18[b]; Ahlwardt, verzeichniss, No. 251; Brock., vol. i, p. 259.

Beginning:—

تجلت لوحدانية الحق انوار

فدلت على ان الجحود هو انعار

The Dîwân is chiefly composed of religious and mystical poems. The contents may be summarised as follows:—

Poems addressed to God ( القصائد الربانيات ), fol. 1[b].

Poems in praise of the Prophet ( القصائد النبوية ), fol. 13[b].

Poems on several Ṣûfîs ( القصائد الصوفية ), fol. 77[b].

For other copies see Berlin, Nos. 7616-7; Gotha, No. 2239; Paris, Nos. 3113-5; India Office, No. 827; Escur., No. 336; Cairo, vol. iv, p. 242; Bûhâr, No. 428.

The work has been lithographed in Bombay, A.H. 1291 and 1301, and printed in Cairo, A.H. 1297.

Written in Arabian Naskh, with the headings in red.

Dated A.H. 1266=A.D. 1850.

The title-page contains the signature of As-Sayyid 'Abdallâh bin Shaikh Bâfaqîh.

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## No. 2520.

foll. 100; lines 10; size 7½ × 5½; 4½ × 3¼.

النجديات

## AN-NAJDÎYAT.

A collection of poems, by Abu'l-Muzaffar Muḥammad bin Abi'l-'Abbâs Aḥmad, better known as Al-Abîwardî al-Mu'âwî ابو المظفر محمد بن ابى العباس احمد الشهير بالا بيوردى المعاوى.

Beginning:—

ان احق ما تصرف اليه الهمم و تنتهز فرص الامكان فيه و تغتنم

حمد الله سبحانه و تعالى الخ *

The poet, who is called Al-Mu'âwî after one of his ancestors, Mu'âwiyat al-Aṣgar, belonged to the family of Banû Umayyah. He

was born at Abîward, a village in the district of Khurâsân. Yâqût, Irshâd al-Arîb, vol. vi, p. 344, on the authority of 'Imâd al-Iṣfahânî, describes him as a man of some piety and vast learning, especially well-acquainted with the genealogies of the Arabs. He went to Bagdâd in the time of Al-Mustaẓhirbillâh (A.H. 487–512=A.D. 1094–1118), and served there as Librarian of the library attached to the Niẓâmîyah college. Afterwards he went to Iṣfahân, where he held the distinguished post of *Ashrâfi Mamlakat* under Giyâṣaddîn Abû Shujâ' Muḥammad bin Malik Shâh (A.H. 498-511=A.D. 1104–1117). He wrote, besides his poetical compositions, a history of Abîward and Nasâ; a work on the genealogy of Arab tribes, entitled كتاب ما اختلف و ائتلف فى انساب العرب; a treatise containing a genealogical account of the descendants of Abû Sufyân, entitled قبسة العجلان فى نسب آل ابى سفيان; a work containing biographical notices of those traditionists whose names occur in the *Sunan* of An-Nasâ'î, entitled كتاب المجتبى من المجتنى فى رجال كتاب ابى عبد الرحمن النسأى فى السنن المأثورة; a work containing essays on various branches of learning, entitled طبقات العلم فى كل فن. He died at Iṣfahân on Thursday, the 20th Rabî' I, A.H. 507=A.D. 1113. For further particulars of his life and works see Yâqût, vol. vi, pp. 341-358; Ibn Khallikân (De Slane's translation), vol. iii, p. 144; Mir'ât al-Janân, fol. 293a; Dustûr al-I'lâm, fol. 5b: Brock., vol. i, p. 253a.

In the preface the author refers to a previous collection of his poems called *Al-'Irâqîyât*, and tells us that the present work consists of one thousand verses, chiefly amatory. The first verse reads thus:—

خليلىّ انّ الحب ما تعرفانه * فلا تنكرا انّ الحنين من الوجد

We learn from Ḥâj. Khal., vol. iii, p. 259, that the poet divided his Dîwân into several parts, including *An-Najdîyât*, *Al-'Irâqîyât* and Al-Wajdîyât, An-Najdîyât is found separately in an Escurial MS., No. 371, and has been commented on by 'Abdul-Malik al-Qaiṣarî (See Leyden, No. 650) and by Sharafaddîn 'Umar bin 'Uṣmân al-Janadî (see Ayâ Ṣûfîyah, Nos. 4125–6). For copies of the Dîwân see Escur., No. 371; Paris, No. 3117; Cairo, vol. iv, p. 239. For a printed edition of the Dîwân see Âṣafîyah, p. 700.

The MS. was prepared for the library of Luṭfallâh bin al-Muṭahhar bin al-Imâm Sharafaddîn Yaḥyâ. This Luṭfallâh, who belonged to the royal family of the Imâms of Ṣan'â, was interned by the Turks in Constantinople, where he died, according to 'Aqîlat ad-Daman, fol. 122a, in A.H. 996=A.D. 1588.

Written in elegant Arabian Naskh. within red ruled borders, with an illuminated frontispiece. Worm-eaten and badly mended.

Not dated; probably 16th century.

Three fly-leaves, inserted after fol. 13, contain, besides short pieces of two lines by Ibn al-Fâriḍ (*d.* A.H. 632=A.D. 1234) and others, a poem of the kind called *Tawshîḥ*, composed by Imâm Sharafaddîn Yaḥyâ (*d.* A.H. 965=A.D. 1557; see 'Aqîlat ad-Daman, fol. 111[b]), beginning:—

حتّام ذا القلب في يمّ الهوى (؟) يلّج * و كم تذوب بنار الفرقة المهج

A fly-leaf at the beginning contains a poem by Abu'l-Ḥasan 'Alî Ibn Zuraiq al-Kâtib al-Bagdâdî, beginning:—

لا تعذليه فان العذل يوجعه * قد قلت حقا و لكن ليس يسمعه

Three fly-leaves at the end contain, besides short pieces in prose and verse by Muḥammad bin Ibrâhîm bin Yaḥyâ as-Saḥûlî (*d.* A.H. 1109=A.D. 1697; see Nasamat as-Saḥar, vol. ii, fol. 139[a]) and others.

The title-page contains, besides an illegible seal, the signature of Aḥmad bin Muḥammad bin 'Alî ash-Shirwânî, dated A.H. 1224=A.D. 1809.

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## No. 2521.

foll. 297; lines 31; size $11\frac{1}{2}\times 8$; $9\times 4\frac{3}{4}$.

لامية العجم مع شرح الصفدى

# LÂMIYAT AL-'AJAM MA'ASHARḤ AṢ-ṢAFADÎ.

A comprehensive commentary on the poem composed by At-Tugrâ'î in imitation of Ash-Shanfarâ's *Lâmiyat Al-'Arab* (No. 2506 above). By Ṣalâḥaddîn Abu'ṣ-Ṣafâ Khalîl bin Aibak aṣ-Ṣafadî ash-Shâfi'î صلاح الدين ابو الصفا خليل بن ايبك الصفدى الشافعى (*d.* A.H. 764=A.D. 1363; see Lib. Cat., vol. xii, No. 652).

The poem begins thus:—

اصالة الرای صانتنی عن الخطل * و حلية الفضل زانتنی لدى العطل

The poet, whose full name is Mu'ayyidaddîn Abû Ismâ'îl al-Husain bin 'Alî bin Muḥammad bin 'Abdaṣṣamad al-Iṣfahânî aṭ-

Ṭuġrâ'î مؤيد الدين ابو اسمعيل الحسين بن علي بن محمد بن عبد الصمد الاصفهانى الطغرائى, was a man of great talent. He was surnamed Aṭ-Ṭuġrâ'î for his great skill in writing the Ṭuġrâ character. He served Sulṭân Mas'ûd, the Saljukide ruler of Mawṣil, as his vizier. Being taken prisoner in a battle near Hamadân, where his sovereign was defeated by his brother Maḥmûd, he was put to death by that prince's vizier, who hated him for his great abilities. This event took place in A.H. 513=A.D. 1119, or according to some in A.H. 514=A.D. 1120. For details of his life and works see Ibn Khallikân (De Slane's translation), vol. i, p. 462; Yâqût, vol. iv, p. 51; Mir'ât al-Janân, fol. 296b; Al-Ansàb by As-Sam'ânî, fol. 345a; Dustûr al-I'lâm, fol. 87b; Clouston, Arabian Poetry, pp. 433–5; Nicholson, p. 326; Brock., vol. i, p. 247.

In the poem the author describes his own situation and complains of the time in which he lived. It was composed, according to Ibn Khallikân (De Slane's translation), *loc. cit.*, in A.H. 505=A.D. 1111.

The commentary begins thus :—

الحمد لله الذى شرح صدر من تأدب و رفع قدر من تأهل للعلم
و تاهب .......... و بعد فان القصيدة الموسومة بلامية العجم رحم الله
ناظم عقدها الخ *

The title of the commentary, as given by Ḥâj. Khal.. vol. v, p. 292, is as follows :—

الغيث الذى انسجم فى شرح لامية العجم *

For other copies of the commentary see Berlin, Nos. 7660–3; Wien, No. 466; Paris, Nos. 3119–21; Br. Mus., Nos. 604, 1363; Br. Mus. Suppl., Nos. 1054-5; Bodl., vol. i, No. 1202; Pertsch, No. 2248; Escur., Nos. 322-3; Cairo, vol. iv, p. 288; Ayâ Ṣûfîyah, Nos. 4113-4; Ḥamîdîyah, No. 1160; Yenî, Nos. 975–9; Nûr 'Uṣmânîyah, Nos. 4030–3; Bûhâr, Lib. Cat., vol. ii, No. 429; and Âṣafîyah, p. 1244. Copies of Aṭ-Ṭuġrâ'î's text are noticed in Berlin, No. 7656; Paris, Nos. 1620–7; Leyden, No. 565; Yenî, No. 974; Râmpûr, p. 610, Bûhâr, Lib. Cat., vol. ii, No. 436/5.

The poem was translated into Latin by Golias in 1769. An English translation in verse by Carlyle has been published in Clouston, Arabian Poetry, pp. 468–472.

The commentary has been printed in two vols.; Cairo, A.H. 1290, and reprinted there, A.H. 1305.

Written in Arabian Naskh.

Dated Thursday, the 19th Muḥarram, A.H. 1069=A.D. 1658.

According to a note at the end the MS. was collated with a correct copy of the work in Rabî' I, A.H. 1069=A.D. 1658.

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## No. 2522.

foll. 64; lines 19; size 8½×6; 6¼×3.

ملخص شرح لامية العجم

# MULAKHKHAṢ SHARḤ LÂMIYAT AL-'AJAM.

An abridgment of Aṣ-Ṣafadî's commentary on Aṭ-Ṭuġrâ'î's *Lâmiyat al-'Ajam*, by Kamâladdîn Abu'l-Baqâ Muḥammad bin Zakîaddîn Mûsâ bin 'Îsâ bin 'Alî ad-Damîrî ash-Shâfi'î كمال الدين ابو البقاء محمد بن زكى الدين موسى بن عيسى بن على الدميرى الشافعى (d. A.H. 808=A.D. 1405; see Lib. Cat., vol. iv, No. 118).

Beginning:—

الحمد لله الذى شرح صدر من تادب و رفع قدر من تأهل للعلم و تأهب و جمل من تدرع لباس الفضل و تدرب الخ *

Cf. Ḥâj. Khal., vol. v, p. 293.

Finding Aṣ Ṣafadî's commentary on the *Lâmiyat al-'Ajam* of Aṭ-Ṭuġrâ'î too exhaustive and discursive and therefore tiresome for students, the author abridged it to the present concise form, omitting lengthy quotations and unnecessary details.

It is stated in the colophon that the work was completed in Rabî' I, A.H. 767=A.D. 1365, having occupied only ten consecutive days in composition.

For other copies see Berlin, Nos. 7664-5; München, No. 566; Paris, No. 3122; Alger, No. 1854; Ayâ Ṣûfîyah, No. 4110; and Âṣafîyah, p. 1244. See also Brock., vol. i, p. 248.

Written in elegant Naskh, with numerous short lacunæ.

Dated Monday, the 23rd Sha'bân, A.H. 1017=A.D. 1608.

Three fly-leaves at the end contain miscellaneous notes and extracts from other books.

Fol. 1ᵇ contains a seal bearing the inscription: وما توفيقى و اعتصامى الا بالله عبده احمد.

## No. 2523.

foll. 23; lines 25; size 11¼×7¼; 9×6.

نشر العلم فى شرح لامية العجم

# NASHR AL-'ALAM FÎ SHARḤ LÂMIYAT AL-'AJAM.

An abridgment of Aṣ-Ṣafadî's commentary on Aṭ-Ṭuġrâ'î's *Lâmiyat al-'Ajam*, by Qâḍî Jamâl-addîn Muḥammad bin 'Umar bin Mubârak bin 'Abdallâh bin 'Alî al-Ḥimyarî ash-Shâfi'î, commonly called Baḥraq al-Ḥaḍramî قاضى جمال الدين محمد بن عمر بن مبارك بن عبد الله بن على الحميرى الشافعى الشهير ببحرق الحضرمى (*d.* A.H. 930=A.D. 1524; see Lib. Cat., vol. xviii, part i, No. 1306).

Beginning :—

الحمد لله الكريم المنان المنعم بالايجاد و الاحسان ........ اما بعد فان القصيدة الفريدة المشهورة بلامية العجم الجامعة للامثال السائرة و الحكم نظم الفاضل الاديب مؤيد الدين الحسين بن على الطغرائى الكاتب قد اعتنى الفضلاء بحفظها الخ *

The work has been printed in Cairo, A.H. 1309.

For other copies see Berlin, Nos. 7668–9; Gotha, No. 2250; Leydon, No. 656; Brill-Houtsma, No. 8; München, No. 567; Paris, No. 2502; Râmpûr, p. 621.

Written in fair Arabian Naskh. The quotations from the text are in bold Naskh. Slightly water-stained.

Dated A.H. 1203=A.D. 1788.

Scribe: سليمان بن ناصر بن سيف بن محمد المهللى.

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## No. 2524.

foll. 12; lines 15; size 5¼×6; 5¼×3½.

القصيدة الخمرطاشية

# AL-QÂṢÎDAT AL-KHUMARṬÂSHIYAH.

A poem by A'bu'l-Ḥasan Aḥmad bin Khumarṭâsh bin Abî Bakr bin Muḥammad bin an-Nu'mân al-Ḥimyarî as-Sirâjî ابو الحسن احمد بن

خمرطاش بن ابی بکر بن محمد بن النعماق العبیری السراجی . in glorification of his own tribe, Banû Sirâjah.

Beginning :—

تأوب القلب تباریح الجوی * و عاده عائد شوق قد ثوی،

The author, a poet and jurist of great talent, lived in the time of the conquest of Zabîd by 'Alî bin Mahdî (the founder of the Mahdid dynasty in Zabîd), A.H. 554=A.D. 1159. Since our author, along with a party of his tribesmen, did not yield to this new ruler, he fled into the mountains, where he composed the present poem. The date of his death is not known. See Brock., vol. i, p. 259.

No other copy of the work is known. A commentary by Abû Muḥammad Sulaimân bin Mûsâ bin al-Jawn al-Ash'arî (*d.* A.H. 652= A.D. 1254) is noticed in Leyden, No. 702.

Written in Arabian Naskh.

Dated A.H. 989=A.D. 1581.

Scribe : محمد بن عبد الرحمن بن احمد المکی بن محمد ناصر الدین الشهیر بابن و حاجة القرشی .

Fol. 12ª is the last page of Al-Ash'arî's commentary on Al-Qaṣîdat al-Khumartâshiyah.

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## No. 2525.

foll. 8 ; lines 15 ; size 11 × 6½ ; 9½ × 4½.

القصیدة الخمریة

# AL-QAṢÎDAT AL-KHAMRÎYAH.

The well-known mystic poem of the celebrated saint Ash-Shaikh Muḥîyaddîn 'Abdalqâdir al-Jîlânî الشیخ محی الدین عبد القادر الجیلانی (*d.* A.H. 561=A.D. 1166 ; see Lib. Cat., vol. xiii, No. 851).

Beginning :—

سقانی الحب کاسات الوصال * فقلت لخمرتی نحوی تعالی

The title of the poem, as given in the commentary noticed below, is *Al-Qaṣîdat al-Khamrîyah*. It is also called *Al-Qaṣîdat al Ğawṣîyah*.

For other copies see Râmpûr, p. 154 ; Âṣafîyah, p. 1248 ; Brock., vol. i, p. 436.

Written on thick cardboard in a beautiful Persian Nasta'liq, within broad gold and coloured ruled borders. The interlinear spaces are filled with gold. Foll. 2ᵇ-3ᵃ, 4ᵇ-5ᵃ, and 6ᵇ-7ᵃ are blank.

Not dated; probably 17th century.

Scribe: محمد امیر رضوی المشهدی.

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## No. 2526.

foll. 187; lines 25; size 11×6; 9×4.

شرح القصيدة الخمرية

# SHARH AL-QASÎDAT AL-KHAMRÎYAH.

A commentary on *Al-Qasîdat al-Khamrîyah* of Shaikh 'Abdalqâdir al-Jîlânî, by Abu'l-Farah Muhammad Fâdiladdîn ابو الفرح محمد فاضل الدين, an Indian scholar, who lived in the 12th century of the Hijrah. In the present work he frequently refers to Mullâ 'Abdalhakîm as-Siyâlkûtî (*d.* A.H. 1067=A.D. 1656) as the grandfather of his teacher.

Beginning:—

اللهم لك الحمد على ما سقينا من كؤس خمور وحدانيتك

.......... اما بعد فهذه بارقات لامعة من شموس الحقائق السرمدية

و تجليات مشرقة من بدور الدقائق القدسية الخ *

In the preface the author makes mention of the two Persian commentaries, entitled *Rumûz al-Qâdir* and *Khumkhânah-i-Qâdirî*, which he had written prior to the present one.

Incomplete at the end. The MS. breaks off with the following words:—

فلما وصل منزل الروح فلا بد ان يكون السالك فى هذا المنزل عن

ملاحظة الاسماء و الصفات بل مشاهدا ربه فتصير الاسماء و الصفات كالواسطة

مثل العينك الموضوع على العين فالملحوظ و المشاهد هو الله تعالى

و قبل ذلك المشهود و الملحوظ لكن لما .......... *

No other copy of the work is known.

Written in Indian Nasta'lîq, within double red and blue ruled borders.

Not dated; probably 18th century.

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## No. 2527.

foll. 90; lines 15; size 7½×5; 5½×4.

ديوان ابن الفارض

# DÎWÂN IBN AL-FÂRIḌ.

The Dîwân of Ibn al-Fâriḍ, with a preface by the editor, 'Alî, the son of the poet's daughter.

The preface begins thus :—

الحمد لله الذي اختص حبيبه الاسنى بمقام قاب قوسين او ادنى

.......... قال الفقير المعترف بذنبه المغترف من نهر عطاء ربه علي

سبط الشيخ عمر بن الفارض الخ *

The first piece is a long mystical poem, beginning as follows :—

سايق الاظعان بطوي البيد طيّ * منعما عرّج على كثبان طيّ

The author, whose full name is Sharafaddîn Abu'l-Qâsim 'Umar bin 'Alî al-Fâriḍ شرف الدين ابو القاسم عمر بن علي الفارض, was a great mystic poet. His forefathers were natives of Ḥamât; but he was born at Cairo, A.H. 576=A.D. 1181, where he was brought up and educated. At the instance of his Shaikh (spiritual guide) he visited Mecca, where he stayed about twelve years and composed his poems. Being inspired in a dream to visit his Shaikh he returned to Cairo, where he lived a saintly life and died on Tuesday, the 2nd Jumâdâ I, A.H. 632=A.D. 1235. For further particulars of his life see Mir'ât al-Janân, fol. 395[a]; Ibn Khallikân (De Slane's translation), vol. ii, p. 388; Ḥusn al-Muḥâḍarah, fol. 130[a]; Dustûr al-I'lâm, fol. 104[a]; Nicholson, pp. 394–398; Brock., vol. i, p. 262.

For other copies see Berlin, No. 7720; Paris, Nos. 3159–62; Leyden, No. 687; Br. Mus., p. 289; Br. Mus. Suppl., Nos. 1068–1071; Houtsma, No. 33; Alger, No. 1838; Gotha, Nos. 2262–5; Nûr 'Uṣmânîyah, Nos. 3801–3; Cairo, vol. iv, pp. 234, 313; Ayâ Ṣûfîyah, Nos. 3877–9.

For printed editions see Iktifâ' al-Qunû', p. 27[a].

An Italian translation by P. Valerga was published at Florence, 1874.

Written in elegant Arabian Naskh, within double red ruled borders; with an illuminated title-page. The headings are in red.

Dated Sunday, the 7th Rabî' I, A.H. 1014=A.D. 1605.

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## No. 2528.

foll. 185; lines 25; size 7×5½; 5¾×3¾.

شرح ديوان ابن الفارض

# SHARḤ DÎWÂN IBN AL-FÂRIḌ.

A commentary on the preceding work, by Ash-Shaikh Badraddîn Ḥasan bin Muḥammad bin Muḥammad bin Ḥasan bin 'Umar bin 'Abdarraḥmân aṣ-Ṣafûrî al-Bûrînî الشيخ بدر الدين حسن بن محمد بن محمد بن حسن بن عمر بن عبد الرحمن الصفوري البوريني.

Beginning:—

الحمد لله الذي رفع الادب و اهله ............... اما بعد فاني الطبع الذي يقدر على نظم الشعر الموزون و يبرز من خزاين انكاره الدر المكنون طبع مشرف بالذات و مقبول بمحاسن الصفات الخ *

The author, a great scholar, deeply versed in all the branches of Arabic literature, was born at his mother's village, Ṣafûrîya, A.H. 963=A.D. 1555. In A.H. 973=A.D. 1565 his father, who belonged to a family of Bûrîn, took him to Damascus, where he had him admitted to the Madrasah Al-'Umarîyah. He studied there under 'Alî Ibn Ġânim al-Maqdisî (*d.* A.H. 1004=A.D. 1595), Ibrâhîm Ibn al-Aḥdab (*d* A.H. 1010=A.D. 1601) and Shaikh Abû Bakr aḍ-Dabbâḥ. In A.H. 975=A.D. 1567 he left Damascus on account of famine, and made his way to Jerusalem, where he read from Shaikh al-Islâm Muḥammad Ibn Abi'l-Luṭf (*d.* A.H. 1028=A.D. 1619). In A.H. 979=A.D. 1571 he came back to Damascus, where he completed his studies under Shamsaddîn Muḥammad Ibn al-Minqâr (*d.* A.H. 1005=A.D. 1596) and others. After completing his education our author served as a professor in several Madrasahs of Damascus, and delivered lectures in the mosque founded by Sulṭân Sulaimân I (A.H. 926–974=A.D. 1520–1566). He composed, besides the present work and those mentioned by Brock., vol. ii, p. 290, annotations on Al-Baiḍâwî's commentary

on the Qurân and on *Al-Kashshâf* of Az-Zamakhshari. In A.H. 1010=A.D. 1601 he was appointed Qâḍî of the Syrian caravan of the Ḥajj pilgrims. He died at Damascus on Wednesday, the 13th Jumâdâ I, A.H. 1024=A.D. 1615. See Khulâṣat al-Aṣar, vol. ii, p. 51; Dustûr al-I'lâm, fol. 21a; Brock., vol. i, p. 290.

In the preface, after some remarks on the excellence of the Dîwân of Ibn al-Fâriḍ, the commentator tells us that he wrote this commentary at the request of some of his learned friends. He adds that, in spite of a long search, he could not succeed in finding any previous commentary on the Dîwân.

The first line commented upon is as follows:—

سايق الاظعان يطوى البيد طى * منعما عرج على كثبان طى

The commentary ends with a short biographical account of the author of the text.

For other copies see Berlin, Nos. 7718–9; München, Nos. 521–2; Paris, Nos. 3157–8; Leyden, No. 686; Bodl., vol. i, No. 1233; Br. Mus. Suppl., No. 1072; Cairo, vol. iv, p. 268; Nûr 'Uṣmânîyah, Nos. 3970–1; Ayâ Ṣûfîyah, Nos. 4074–6; Âṣafîyah, p. 708.

For the printed editions see Iktifâ'al-Qunû', pp. 279–365.

Written in fair Arabian Naskh, with quotations from the text in red.

Not dated; probably 18th century.

The title-page bears the seal and signature of a certain Maḥmûd Dâ'ûd, dated A.H. 1270=A.D. 1852.

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## No. 2529.

foll. 30; lines 6, size 15¾ × 11; 12¼ × 9.

الكواكب الدرية فى مدح خير البرية

# AL-KAWÂKIB AD-DURRÎYAH FÎ MADḤI KHAIR AL-BARÎYAH.

A very splendid and exceedingly valuable copy of Al-Bûṣîrî's *Quṣidat al-Burdah*, a well-known poem in praise of the Prophet beginning as follows:—

قال الشيخ الامام العالم العلامة حجة العرب لسان الادب قدوة الانام
بقية السلف الكرام ابو عبد الله محمد البوصيري رحمه الله "سبب انشائي"
لهذه القصيدة المباركة اني كنت قد اصابني خلط الخ *

The Qaṣîdah begins thus :—

أ من تذكر جيران بذي سلم * مزجت دمعا جرى من مقلة بدم

Al-Bûṣîrî, whose full name is Sharafaddîn Abû 'Abdallâh Muḥammad bin Sa'îd bin Ḥammâd bin Muḥsin bin 'Abdallâh bin Ṣanhâj bin Hilâl aṣ-Ṣanhâjî ad-Dulâṣî شرف الدين ابو عبد الله محمد بن سعيد بن حماد بن محسن بن عبد الله بن صنهاج بن هلال الصنهاجي الدلاصي , was born at Bûṣîr (a village in Upper Egypt), A.H. 608=A.D. 1211. He wrote several poems in praise of the Prophet, and died, according to Ibn Hajar al-Haiṣamî in A.H. 694=A.D. 1294. See Afḍal al-Qirâ, fol. 3[a], and Dustûr al-I'lâm, fol. 21[b].

The occasion of the composition, as stated by the author in the preface, is that he had been suffering from hemiplegia, which, in spite of all efforts, could not be cured by any physician ; he had to give up the idea of medicinal treatment and to form the project of composing the present poem in order to seek God's pity. After composing the poem he saw the Prophet in a dream stroking him, and when he awoke he found himself completely cured.

For other copies see Br. Mus., p. 76 ; Br. Mus. Suppl., No. 1079 ; Pertsch, No. 2275 ; Berlin, No. 7786 ; Cairo, vol. iv, p. 296 ; Râmpûr, p. 608 ; Âṣafîyah, p. 1249. For printed editions and commentaries, see Brock., vol. i, p. 264 ; Iktifâ'al-Qunû', p. 280.

Every page is divided into six compartments, each containing a line of the poem ; written alternately in small Raiḥân and large Ṣulṣ. The first double page is very richly and fancifully illuminated. At the end the words تمت البردة الشريفة are written in white, on a gold ground, enclosed within a richly illuminated border.

Not dated ; probably 14th century.

According to a note on the title-page the MS. was presented by 'Abdalqâdir bin Muḥammad Ibn Zuhairah al-Ḥambalî al-Makkî to Sulṭân Bâyazîd II (A.H. 886-918=A.D. 1481–1512). This 'Abdalqâdir Ibn Zuhairah was born at Mecca, A.H. 891=A.D. 1486. He held several high posts in his native town as well as in Cairo, and died in A.H. 930=A.D. 1524. For details of his life, see As-Suḥub al-Wâbilah, fol. 74[a].

The title-page contains, besides an illegible seal, the seal and signature of a certain Bûstânjî Bâshî Ahmad, dated A.H. 1207=A.D. 1792.

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## No. 2530.

foll. 15; lines not uniform; size 9×7; 7×5.

The Same.

Another copy of the same Qaṣîdah, with a short preface beginning as follows :—

اما بعد حمد الله تعالى و الصلوة على حبيبه و خليله المصطفى فهذه صورة املاء ناظم هذه القصيدة الشيخ الامام العالم ......... في سبب انشائها قال كنت قد اصابني خلط الخ *

The Qaṣîdah begins as usual.

The MS. was transcribed at Harât by Muḥammad Amîn bin Dânishmand as-Sulṭânî, a calligrapher of some repute, who flourished in the latter part of the 9th century of the Hijrah.

Written in good Naskh, with vowel points. The first, the middle and the last lines of every page are in large Ṣulṣ characters, the middle line being always sketched in black and filled with gold.

Dated A.H. 891=A.D. 1486.

The title-page contains, besides seven illegible seals, several 'Arḍdîdahs belonging to officials of the Mugal emperors of Delhi.

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## No. 2531.

foll. 20; lines 8; size 6×4½; 3½×2½.

The Same.

Another copy of the same Qaṣîdah, beginning as usual. The preface is wanting.

Written in very elegant and fully vocalised Naskh, within gold, black and blue ruled borders, with an illuminated frontispiece. The beginning and end of each line are marked by gold roses.

Dated A.H. 921=A.D. 1515.

Scribe: عبد الحق بن محمد السبزواری.

The seals of Nawwâb Wilâyat 'Alî Khân and of his grandson, Sayyid Khurshîd Nawwâb, are found on the title-page as well as at the end.

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## No. 2532.

foll. 67; lines 5; size 8½×5½; 4¾×3.

The Same.

A copy of the same Qaṣîdah, with a metrical Persian version in the margin.

The Persian version begins thus:—

ای زیاد صحبت یارانت اندر ذی سلم

اشک چشم آمیخته با خون روان گشته بهم

Written in fair Nasta'lîq. Worm-eaten.

Not dated; probably 17th century.

The MS. was presented to the library by Mr. Ṣalâḥaddîn Khudâbakhsh.

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## No. 2533.

foll. 60; lines 17; size 9×6¼; 6¼×4.

مختصر شرح قصيدة البردة

# MUKHTAṢAR SHARḤ QAṢÎDAT AL-BURDAH.

It is an abridgment of a commentary on Al-Bûṣîrî's *Qaṣîdat al-Burdah*. By Muḥammad bin 'Abdallâh bin Maḥmûd محمد بن عبد الله بن محمود.

Beginning:—

حامدا لله العلى العظيم و مستعينا بالله العزيز العليم و مصليا على سيد جميع الاشراف محمد بن عبد الله بن عبد المطلب بن هشام بن عبد مناف و على آله و صحبه الخ *

The author, the precise dates of whose life are not known, tells us in the epilogue that he abridged this commentary from the *Ṭîb al-Ḥabîb fî Sharḥ Qaṣîdat al-Ḥabîb* of Abû 'Abdallâh Muḥammad bin Aḥmad Ibn Marzûq at-Tilimsânî.

This At-Tilimsânî, whom Ibn Ḥajar al-'Asqalânî (Ad-Durar al-Kâminah, vol. ii, fol. 118ᵃ), on the authority of Ibn al-Khaṭîb, describes as a scholar of considerable repute, was born at Tilimsân, A.H. 711=A.D. 1311. After being initiated in several branches of learning by his brother, Abû Mûsâ, he made a journey to Ḥijâz, where he completed his studies under a large number of scholars of Mecca and Medina. He held several high posts in Morocco, Tunis and Egypt, and died in Cairo, A.H. 781=A.D. 1379. See Ad-Durar al-Kâminah, vol. ii, fol. 118ᵇ; Dustûr al-I'lâm, fol. 134ᵇ; and Buġyat al-Wu'ât, fol. 14ᵇ.

No other copy of the present abridgment is known. For copies of the *Ṭîb al-Ḥabîb* see Berlin, No. 7788; Cambridge, No. 57; Kûprîlîzâdah, No. 1306; and Brock., vol. i, p. 265.

Written in Nasta'lîq.

Dated A.H. 1267=A.D. 1849.

A seal bearing the name of a certain Sayyid 'Alî Ḥusain al-Ḥasanî al-Ḥusainî is found on fol. 1ᵃ as well as at the end.

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## No. 2534.

foll. 110; lines 20; size 8¼ × 5¼; 6¾ × 4.

الحاشية على قصيدة البردة

# AL-ḤÂSHIYAH 'ALÂ QAṢÎDAT AL-BURDAH.

A very old copy of a commentary (believed to be unique) on Al-Bûṣîri's Qaṣîdat al-Burdah, by Badraddin Abû 'Abdallâh Muḥammad bin Bahâdur bin 'Abdallâh at Turkî al-Miṣrî az-Zarkashi بدر الدين ابو عبد الله محمد بن بهادر بن عبد الله التركى المصرى الزركشى (*d.* A.H. 794=A.D. 1392; see Lib. Cat., vol. v, part 1, No. 158).

Beginning:—

الحمد لله الذي عظم نبيه و منّ علينا به و شرفه بالمحكم و المتشابه الخ *

In the preface the author traces his Isnâd (the chain of successive teachers) to al-Bûṣîrî through two intermediate links, viz., 'Alâ'addîn Muġlaṭâ'î (*d.* A.H. 762=A.D. 1360) and Shaikh Nûraddîn al-Hâshimî.

The explanation of each verse is given under two heads, viz., الغريب (explanation of rare words) and الإعراب (grammatical analysis).

No other copy of the work is known.

Written in bold Arabian Naskh. The commentary includes the whole text, written in red.

Dated the 16th Du'l-Hijjah, A.H. 856=A.D. 1452.

Scribe : ... محمد بن محمد .

According to a note on the title-page the MS. was purchased by Al-Ḥâjj Muḥammad bin Khalîl al-Baġdâdî in A.H. 1162=A.D. 1749. This Muḥammad bin Khalîl al-Baġdâdî, a scholar of some repute, was born in Baġdâd, A.H. 1125=A.D. 1713. After the death of his parents he made a journey to Al-Jazîrah and thence to Diyârbakr, where he attended the lectures of Maḥmûd al-Anṭâkî. In A.H. 1150=A.D. 1737 he left Diyârbakr for Damascus, where he settled permanently and completed his studies under Muḥammad bin Aḥmad Qûlaqsaz (*d.* A.H. 1164=A.D. 1751), Shamsaddîn Muḥammad bin 'Abdarraḥmân al-Ġazzî (*d.* A.H. 1167=A.D. 1754), Ismâ'îl bin Muḥammad al-'Ijlawnî (*d.* A.H. 1162=A.D. 1749), Ṣâliḥ bin Ibrâhîm al-Jînînî (*d.* A.H. 1170=A.D. 1756) and others. He held several high posts at Damascus, where he died in A.H. 1173=A.D. 1759. See Silk ad-Durar, vol. iv, p. 39.

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## No. 2535.

foll. 85 ; lines 19 ; size $9\frac{1}{2} \times 5\frac{1}{2}$ ; $4\frac{3}{4} \times 3$.

شرح قصيدة البردة

# SHARḤ QAṢÎDAT AL-BURDAH.

A commentary on Al-Bûṣîrî's *Qaṣîdat al-Burdah*, by Shihâbaddîn Aḥmad bin Shamsaddîn bin 'Umar az-Zâwulî ad-Dawlatâbâdî شهاب الدين احمد بن شمس الدين بن عمر الزاولي الدولة آبادي (*d.* A.H. 849=A.D. 1445 ; see Lib. Cat., vol. xiv, No. 1117).

The author's name is found not in the body of the text but in the following note, written on the title-page :—

الجزء الاول من نسخة شرح قصيدة البردة لملك العلماء قاضي شهاب الدين الدولة آبادي كذا رأيت مكتوبا على ظهر نسخة *

Beginning :--

أ من تذكر جيـــران بذي سلم * مزجت دمعاً جري من مقلة بدم

اللغة - التذكر ياد آوردن - الجار همسايه الجيران جماعة - ذو خداوند - السلم موضع بالشام الخ *

The commentary includes the whole text written in Naskh, with vowel points. The lexicographical explanation of difficult words in the text is in some cases in Persian.

No other copy of the work is known.

Written in Indian Nasta'lîq.

The correct order of the folios should be 1-3, 5-6, 4, 7-9, 15, 11-14, 10, 16-85.

Not dated; probably 18th century.

Three fly-leaves at the end contain a Persian note on physiognomy.

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## No. 2536.

foll. 67; lines 13, size $8\frac{1}{2} \times 6\frac{1}{2}$ : $6 \times 3\frac{3}{4}$.

شرح قصيدة البردة

## SHARḤ QAṢÎDAT AL-BURDAH.

A commentary on Al-Bûṣirî's *Qaṣîdat al-Burdah*, by Zainaddîn Khâlid bin 'Abdallâh al-Azharî زين الدين خالد بن عبد الله الازهري (d. A.H. 905 = A.D. 1499; see Lib. Cat., vol xx, No. 2095).

Beginning :--

اما بعد حمد الله مستحق الحمد و التهليل و التكبير و التسبيح و الصلوٰة و السلام على سيدنا محمد صاحب الوجه المليح الخ *

The commentary was written at the request of the author's nephew.

For other copies see Berlin, No. 7791; München, No. 546; Paris, Nos. 794, 3192; Br. Mus., Nos 619-20; India Office, No. 822; Escur., No. 304; Alger, No. 1853; Ayâ Ṣûfîyah, No. 4059; and Cairo, vol. iv, p. 266. See also Hâj. Khal., vol. iv, p. 526, and Brock., vol. i, p. 265.

The work has been printed in Cairo, A.H. 1286.

Written in fair Nasta'lîq, with quotations from the text in red.

Dated A.H. 1241 = A.D. 1825.

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## No. 2537.

foll. 331; lines 21; size 8×6; 6×4.

افضل القرى لقراء ام القرى

# AFḌAL AL-QIRÂ LIQURRÂ' UMM AL-QURÂ.

A commentary on *Al-Qaṣidat al-Hamzîyah* of Al-Bûṣîrî composed in praise of the Prophet, by Shihâbaddîn Aḥmad bin Muḥammad bin 'Alî bin Ḥajar al-Haiṣamî شهاب الدين احمد بن محمد بن علی بن حجر الهيثمی المکی (*d.* A.H. 974 = A.D. 1566; see Lib. Cat., vol. v, part i, No. 283).

Beginning:—

الحمد لله الذي اختص نبينا محمدا صلى الله عليه و سلم بكتاب اخرس الفصحاء و اعجز البلغاء عن الاتيان بمثل اقصر سورة من سورة بل آية من آياته الخ *

The real title of Al-Bûṣîrî's poem is ام القرى; but it is generally called القصيدة الهمزية فی المدائح النبوية. The commentary was first entitled المنح المكية, and later افضل القرى لقراء امّ القرى. It was composed, in A.H. 966 = A.D. 1558 (see the colophon of the copy No. 2538 below).

For other copies see Berlin, No. 7830; Leyden, No. 725; Paris, No. 3197; India office, Nos. 824-6; Brill-Houtsma, No. 26; Escur., No. 315; Alger, Nos. 1852-3; Cairo, vol. iv, p. 333; Yeni, No. 1011; Nûr 'Uṣmânîyah, Nos. 4070-1; and Bûhâr, No. 431.

The work has been thrice printed in Cairo, viz., A.H. 1292, 1303 and 1307.

For other commentaries see Ḥâj. Khal., vol. iv, p. 557.

Written in Arabian Naskh. The words explained are in red.

Dated the 14th Ramaḍân, A.H. 1043=A.D. 1633.

The title-page contains a short biographical account of the author.

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## No. 2538.

foll. 292; lines 21; size $11\frac{3}{4} \times 8\frac{1}{2}$; $9\frac{3}{4} \times 5\frac{1}{4}$.

The Same.

Another copy of the same work, beginning as the above.

The colophon reads thus:—

قال المؤلف رحمه الله تعالى و رضى عنه و عنا و عن جميع المسلمين و المسلمات و انق الفراغ منه قرب نصف ليلة الجمعة ثاني جمادى الاولى سنة ست و ستين و تسع مائة ............ كان الفراغ من رقمها عصر يوم الجمعة المبارك ثالث عشر شهر شعبان الكريم سنة سبع و اربعين و مائة و الف *

The colophon quoted by the scribe tells us that the work was composed in A.H. 966=A.D. 1558.

Written in elegant Arabian Naskh, within yellow, green and double red ruled borders. The verses of Al-Bûṣîrî's poem are written in light green.

Dated A.H. 1147=A.D. 1734.

The title-page contains notes by several former owners of the MS., the earliest of which is dated A.H. 1165=A.D. 1752.

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## No. 2539.

foll. 79; lines 23; size $8\frac{3}{4} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{3}{4}$.

حاشية على شرح الهمزية

# ḤÂSHIYAH 'ALÂ SHARḤ AL-ḤAMZÎYAH.

The present MS. is defective at the beginning. It contains neither title nor author's name; but in an endorsement on fol. 1[a] it is said to be a fragment of the author's original draft of a gloss on Al-Haiṣamî's commentary on Al-Bûṣîrî's Hamzîyah in praise of the Prophet. The name of the author of the gloss cannot be traced, but he was a scholar of the 12th century A.H.; see colophon quoted below.

The MS. opens abruptly thus:—

العلامة الزرقانى فى شرح المواهب و قدمت الجواب عن استشكاله ...... بان مرادة الجدات وجدات الجدات من قبل الابوين انتهى و قال التلمسانى فى شرح الشفا هذا ابعد و الله اعلم يرجع الى امه عليه الصلاة و السلام و ام ابيه و ام كل اصل من الطرفين من جهة الآباء و الامهات الخ *

The colophon reads thus:—

و كان الفراغ من تعليقها يوم الاحد المبارك تاسع عشر شهر ربيع الثانى من شهور سنة ثمان و ستين و مائة و الف من هجرة خاتم الرسل عليه افضل الصلاة و السلام *

According to this the work was completed on Sunday, the 19th Rabî' II, A.H. 1168=A.D. 1754.

No other copy of the work is known.

Written in Naskh, with additions and alterations in the margin.

Dated A.H. 1168=A.D. 1754.

Marginal notes are not frequent.

## No. 2540.

foll. 8; lines 19; size 8×4½; 7×4.

شرح كافية البديعية

# SHARḤ KÂFIYAT AL-BADÎ'IYYAH.

A commentary by Ṣafîaddîn 'Abdal'azîz bin Sarâyâ al-Ḥillî صفى الدين عبد العزيز بن سرايا الحلى on his own Badî'iyyah, a poem in praise of the Prophet, illustrating poetical figures.

Beginning:—

الحمد لله الذى حلل لنا سحر البيان الخ *

The author, Ṣafîaddîn al-Ḥillî, an illustrious poet and philologist of great talent, was born at Ḥillah in A.H. 677=A.D. 1278. After completing his education he engaged in trade, in which capacity he visited numerous distant places, such as Syria, Egypt and Mâridîn. During his travels he made the acquaintance of rulers and noblemen of various places, and wrote poems in praise of them. He attached himself for a long time to the court of Ġâzî Najmaddîn al-Manṣûr (A.H. 693–712=A.D. 1294–1312), ruler of Mâridîn, in whose praise he composed his poem entitled *Durar an-Nuḥûr fî Madâ'iḥ al-Malik al-Manṣûr* (see Leyden, No. 732). He also wrote poems in praise of An-Nâṣir Muḥammad bin Qalâ'ûn, Baḥrî Mamlûk King of Egypt, and Al-Mu'ayyad Ismâ'îl (A.H. 710–733=A.D. 1310–1332), ruler of Ḥamât. He died at Baġdad, according to Zainaddîn Ibn Ḥabîb, in A.H. 750= A.D. 1349, or according to Aṣ-Ṣafadî, in A.H. 752=A.D. 1351. See Ad-Durar al-Kâminah, vol. i, fol. 290ᵇ; Dustûr al-I'lâm, fol. 80ᵃ; Brock., vol. ii, p. 159.

The first line of the poem reads thus:—

ان جئت سلعا فسل عن جيرة العلم * و اقرأ السلام على عرب بذى سلم

In the preface, after mentioning the names of early writers on 'Ilm al-Badî', the author states that his own Badî'iyyah consists of 145 Baits, and illustrates 151 poetical figures. Cf. Ḥâj. Khal., vol. ii, p. 33.

For other copies see Berlin, Nos. 7349–52; Gotha, No. 2793; Paris, Nos. 3206-7, 3248; Escur., Nos. 240, 390; Br. Mus. Suppl., No. 986; and Cairo, vol. vi, p. 262.

Written in small Indian Nasta'lîq. The commentary includes the entire text of the Badî'iyyah, written in Naskh. The last folio is seriously damaged.

Not dated; probably 18th century.

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No. 2541.

foll. 12; lines 11; size $6\frac{1}{4} \times 4\frac{1}{2}$; $4\frac{1}{4} \times 3$.

القصيدة التائية

## AL-QAṢÎDAH AT-TÂ'IYYAH.

A poem in praise of the Prophet, by Taqîaddîn 'Alî bin 'Abdalkâfî as-Subkî ash-Shâfi'î تقى الدين على بن عبد الكافى السبكى الشافعى (d. A.H. 756=A.D. 1355; see Lib. Cat., vol. xiii, No. 907).

Beginning:—

تيقظ لنفس عن هداها تولت * و با در نفى التاخير اعظم وحشة

A copy of the work is noticed in Br. Mus., No. 616.

Written in Arabian Naskh.

Dated A.H. 1239=A.D. 1824.

Scribe: السيد محمد ... الشافعى.

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No. 2542.

foll. 218; lines 25; size $10\frac{1}{2} \times 9$; $8\frac{1}{2} \times 5$.

الحان السواجع

## ALḤÂN AS-SAWÂJI'.

A collection of the author's poetical correspondence with contemporary scholars.

Author: Ṣalâḥaddîn Abu'ṣ-Ṣafâ Khalîl bin Aibak aṣ-Ṣafadî صلاح الدين ابو الصفاخليل بن ايبك الصفدى (d. A.H. 764=A.D. 1363; see Lib. Cat., vol. xii, No. 652).

Beginning:—

الحمد لله الذي جعل البادى اميرا و قدر للمراجع ان يكون مامورا و مرج

بينهما بحران [sic] يلتقيان يخرج منهما اللولو منظوما و منثورا الخ *

The work is arranged alphabetically according to the proper names of the author's correspondents, beginning with [Ibrâhim bin] Aḥmad bin Muḥammad al-Qâḍî Amînaddîn Ibn Ġânim and ending with Yûsuf bin Muḥammad bin Aḥmad bin Ṣâliḥ bin Ṣârim bin Makhlûf al-Qâḍî al-Fâḍil Nûraddîn al-Anṣârî al-Khazrajî al-Fayyûmî al-Miṣrî. The dates of correspondence range from A.H. 716=A.D. 1316 to A.H. 760=A.D. 1359.

The full title of the work, as given in the colophon, is as follows:—

العاني السواجع بين المبادي و المراجع *

Cf. Ḥâj. Khal., vol. i, p. 401.

For the author's original work see Berlin, No. 8631. For other copies see Br. Mus. Suppl., No. 1016; Paris, No. 2067; Escur., No. 326; Bodl., vol. i, No. 380; Casiri, No. 324; and Brill-Houtsma, No. 55. See also Brock., vol. ii, p. 32.

The MS. was transcribed by An-Nâṣir bin Aḥmad, the great grandson of Al-Muṭahhar (*d.* A.H. 980=A.D. 1572; see 'Aqîlat ad-Daman, fol. 117[a]).

Written in elegant Arabian Naskh, with an illuminated title-page and 'Unwân. The headings are in red or in some cases in light green.

Dated A.H. 1028=A.D. 1619.

Fol. 2[a] contains a note by a certain Muḥammad bin Hâshim bin Aḥmad al-Ḥamzî al-Ḥasanî, stating that the MS. was purchased by him from one Al-Ḥâjj Yaḥyâ bin Ismâ'îl in A.H. 1210=A.D. 1795.

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## No. 2543.

foll. 32; lines 21: size 8×5¼; 6×3¾.

[ مختصر سوق الرقيق ]

## [MUKHTAṢAR SÛQ AR-RAQÎQ.]

An abridgment of Ibn Nubâtah's *Sûq ar-Raqîq*, a Dîwân consisting chiefly of amatory poems. Cf. Ḥâj. Khal., vol. iii, p. 631.

The abbreviator's name is not known.

The preface begins thus:—

حمداً لله الذي اشرق من شموس معارفه انوار المعارف و اتحف من

اراد من عبده با بدع العوارف ............ و بعد فهذا التقاط درر و ابهى

غرر ملتقط من ديوان الشيخ الامام الحبر البحر الهمام بركة المسلمين
جمال الدين الاكمل الاسعد شمس الدين محمد بن محمد [ بن محمد ]
بن حسن بن نباتة الخ *

The poet, whose full name is Jamâladdîn Abû Bakr Muḥammad bin Muḥammad bin Muḥammad bin al-Ḥasan Ibn Nubâtah al-Fâriqî al-Judâmî al-Miṣrî جمال الدين ابو بكر محمد بن محمد بن الحسن ابن نباتة الفارقى الجذامى المصرى, was born in Cairo, A.H. 686=A.D. 1287, where he was brought up and educated. In A.H. 716=A.D. 1316 he left Cairo for Damascus, where he stayed for a long time. Ibn Ḥajar al-'Asqalânî, Ad-Durar al-Kâminah, vol. ii, fol. 248[b], on the authority of Ad-Dahabî, describes him as a great poet, deeply versed in all branches of Arabic literature. Even after a lapse of six centuries his sweet verses still bear witness to his extraordinary merit and skill. He composed poems in praise of Al-Malik al-Mu'ayyad Abu'l-Fidâ Ismâ'îl (A.H. 710–733=A.D. 1310–1332), the well-known historian and ruler of Ḥamât. He also wrote poems in praise of other princes and noblemen of Syria. In A.H. 761=A.D. 1369 he was summoned by Al-Malik an-Naṣir Ḥasan (A.H. 755–762=A.D. 1354–1361) to his court in Cairo, where he was received with marks of great respect and favour. He died in Cairo, A.H. 768=A.D. 1366. See Ad-Durar al-Kâminah, vol. ii, fol. 248[a]; Ḥusn al-Muḥâḍarah, fol. 144[b]; Dustûr al-I'lâm, fol. 146[b]; and Brock., vol. ii, p. 10.

The present abridgment like its original is arranged in alphabetical order. It begins with a short amatory poem, the first line of which is as follows:—

وعدت بطيف خيالها هيفاء *

Copies of the *Sûq ar-Raqîq* are noticed in Escur., No. 449, and Paris, No. 3362.

No other copy of the present abridgment is known.

Written in fair Arabian Naskh, with the headings in red.

Dated the 1st Jumâdâ I, A.H. 1006=A.D. 1597.

At the end is a piece of three verses addressed by the copyist to Fakhraddîn 'Uṣmân ad-Damîri al-Mâlikî, congratulating him on the birth of a daughter named ست الكل Sitt-al Kull.

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## No. 2544.

foll. 164; lines 17; size 8×5½; 5½×3½.

# ديوان الحكاك

# DÎWÂN AL-ḤAKKÂK.

The Dîwân of Ash-Shaikh Raḍîaddîn Abû Bakr bin Muḥammad al-Hakkâk الشيخ رضى الدين ابو بكر بن محمد الحكاك.

Beginning:—

الحمد لله المتحلى بآحديته فى محلى وحدانيته الباطن بغيب ذاته فى ظاهر شهادة صفاته الخ *

Al-Hakkâk, a poet and Ṣûfî, belonged to a family residing at Al-Jawz, a village in Abyssinia. He died, according to Dustûr al-I'lâm, fol. 37ᵃ, in A.H. 799=A.D. 1396. See also Brock., vol. ii, p. 10, where it is stated that Al-Ḥakkâk died in Syria about A.H. 752=A.D. 1351.

In a rather diffuse preface, written in rhymed prose, the author says that he had been urged by some literary friends to collect his compositions into a Diwân, and had, after some hesitation, complied with their wish.

The Diwân consists of Qaṣîdahs, letters in prose and verse and occasional poems, arranged in chronological order. From the headings sometimes prefixed, it appears that the principal correspondents of the author were Muḥammad Zainal-'Âbidîn al-Qalîṣî, Yaḥyâ bin Muḥammad an-Nûr, Wajîhaddîn 'Abdarraḥmân bin Muḥammad al-'Alawî, Shaikh Ya'qûb al-Hindî, 'Afîfaddîn 'Abdallâh bin 'Abdarraḥmân al-'Alawî, and Sharafaddîn Ismâ'îl bin Ibrâhîm al-Jabartî (*d.* A.H. 806=A.D. 1403; see Dustûr al-I'lâm, fol. 29ᵇ).

The dates found in the headings range from the month of Ramaḍân, A.H. 770=A.D. 1368 to the month of Ṣafar, A.H. 797=A.D. 1394.

The first poem begins with the following line:—

مررت بحىّ دونه الحين رائع * و لا بذه لحمى بنبل البراقع

The present copy is incomplete at the end. The last piece breaks off with the following verse:—

اعرض و سمح و عصر حيدة * و ارأح و انا حسرة احيدة

For other copies see Gotha, No. 2303, and Escur, No. 372.

*Written in elegant Arabian Naskh, with the headings in red.*

Not dated; probably 16th century.

The title-page contains, besides the signatures of several former owners of the MS., the following seals:—

1. A seal bearing the name of Abû Sa'îd Imâmaddîn Aḥmad, the servant of Muḥîyaddîn 'Âlamgîr Ġâzî (A.H. 1069–1118=A.D. 1659–1707), dated A.H. 1088=A.D. 1677.

2. Two seals of Wâjid 'Alî Shâh, the last king of Audh.

3. A seal bearing the inscription بر اعدای دین شد مظفر حسین, dated A.H. 1277=A.D. 1860.

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## No. 2545.

foll. 84; lines 15; size 7½×5; 5½×3.

ديوان الشيخ على الوفائى

# DÎWÂN ASH-SHAIKH 'ALÎ AL-WAFÂ'Î.

An old copy of the Dîwân of Ash-Shaikh Abu'l-Ḥasan 'Alî bin Muḥammad bin Muḥammad bin Wafâ' ash-Shâdilî al-Iskandarî al-Wafâ'î الشيخ ابو الحسن علي بن محمد بن محمد بن وفا الشاذلى الاسكندرى الوفاى.

The poet, a great saint of Egypt, was born in A.H. 759=A.D. 1357. He died in Cairo, A.H. 807=A.D. 1404. See Ḥusn al-Muḥâḍarah, fol. 133ᵇ; Al-Qabs al-Ḥâwî, fol. 153ᵃ; Dustûr al-I'lâm, fol. 153ᵇ; Brock., vol. ii, p. 120.

The Dîwân is chiefly composed of religious and Ṣûfî poems, arranged in alphabetical order.

The first poem begins with the following verse:—

حققت عهد محبتى و ولائى * بشهود توحيدى و حكم وفائى

For other copies see Berlin, Nos. 7880–1; Br. Mus., No. 625; and Escur., No. 445.

Written in fair Arabian Naskh, with vowel points.

Not dated; probably 16th century.

The title-page contains a seal bearing the name of a certain 'Abdalḥamîd Nâfi'.

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## No. 2546.

foll. 59; lines 17; size 9×6¼; 6×4.

## ديوان الجعبري
## DÎWÂN AL-JA'BARÎ.

The Dîwân of Muḥammad bin Abî Bakr al-Ja'barî محمد بن ابى بكر الجعبرى, with the following inscription:—

قال الشيخ الامام العابد الزاهد القدوة الاديب محمد بن ابي بكر الجعبري شيخ الصوفية بالخانقاه الصالحية *

The poet, a Ṣûfî of the *Ṣâliḥiyyah* convent, Cairo, died, according to Brock., vol. ii, p. 166, in A.H. 820=A.D. 1417.

The Dîwan is chiefly composed of religious and mystic poems, arranged without regard to rhyme or chronology, with headings indicating metres. The first poem begins with the following verse:—

اضحى محبك ساكب العبرات * يا من مماتى فى هواه حياتى

The colophon reads thus:—

قد تم ديوان الشيخ الجعبرى رضي الله عنه من اوله الى آخره على التمام و الكمال و الحمد لله على كل حال *

For other copies see Berlin, No. 7890; Gotha, No. 2311; Wien, No. 489; Br. Mus., No. 770.

The MS. was transcribed at Aleppo for a certain As-Sayyid Maḥmûd Baiṭâr.

Written in a rather cursive Arabian Naskh, with the headings in red.

Dated A.H. 1297=A.D. 1880.

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## No. 2547.

foll. 236; lines 32; size 10¾×6½; 9×9¾.

## تقديم ابى بكر
## TAQDÎMU ABÎ BAKR.

A commentary by Abu'l-Maḥâsin Taqîaddîn Abû Bakr bin 'Alî, better known as Ibn Ḥijjah al-Ḥamawî al-Qâdirî al-Ḥanafî

ابو المحاسن تقي الدين ابى بكر بن على المعروف بابن حجة الحموى القادرى الحنفى, upon his own Badî'iyyah, a rhetorical poem in praise of the Prophet, composed in the same metre and with the same rhymes as Al-Bûṣîrî's famous poem, *Al-Qaṣîdat al-Burdah* (No. 2529 above).

Beginning:—

قال الشيخ الامام العالم الحجة الاديب البارع تقى الدين ابو بكر بن حجة القادرى الحموى منشئ ديوان الانشاء الشريف بالديار المصرية تغمده الله بالرحمة و الرضوان الحمد لله البديع الرفيع الذى احسن ابتداء خلقنا بصنعه و اولانا جميل الصنيع الخ *

The author, a poet of genius and a philologist of great talent, was born at Ḥamât about A.H. 767 = A.D. 1365. He was first engaged in the craft of a button-maker, hence his surname is *Azrârî*. At a later period he devoted himself to study, and visited Mawṣil, Damascus and Cairo for the sake of acquiring learning. In Cairo he wrote poems in praise of Qâḍi'l-Quḍât Ibrâhîm Ibn Jamâ'ah (*d.* A.H. 790 = A.D. 1388) and Fakhraddîn Abu'l-Faraj 'Abdarraḥîm bin 'Abdarrazzâq Ibn Makânis (*d.* A.H. 794 = A.D. 1392). He left Cairo for Damascus. When he arrived it was in flames, undergoing siege by Saifaddîn Aẓ-Ẓâhir Barqûq (A.H. 784–801 = A.D. 1382–1398). He wrote a long letter to the aforesaid Ibn Makânis, describing the horrible fate of Damascus. Thence he went to his native town Ḥamât, where he composed poems in praise of 'Alâ'addîn Ibn Abi'l-Baqâ', Qâḍî of Damascus, Amînaddîn al-Ḥimṣî and others. In the time of Sultân Al-Mu'ayyad Shaikh (A.H. 815–824 = A.D. 1412–1421) he revisited Cairo, where he was appointed as a Munshî in the Dîwân by Nâṣiraddîn Ibn al-Bârizî, the prime minister. In A.H. 830 = A.D. 1427 he left Cairo for his native town Ḥamât, where he devoted himself entirely to the composition of his valuable books. He died at Ḥamât, on the 25th Sha'bân, A.H. 837 = A.D. 1433. See Mu'jam of Ibn Fahd, fol. 64[a]; Dustûr al-I'lâm, fol. 39[a]; Brock., vol. ii, p. 15.

The first line of the poem reads thus:—

لى فى ابتدا مدحكم يا عرب ذى سلم
براعة تستهل الدمع فى العلم

According to Ḥâj. Khal., vol. ii, p. 34, the poem consists of 143 Baits, and illustrates 136 poetical figures.

The commentary, which is also entitled *Khizânat al-Adab Wa Ġâyat al-Arab*, was composed at the instance of the aforesaid Nâṣiraddîn Ibn al-Bârizî. It is full and exhaustive. Each figure is illustrated by corresponding lines of previous Badî'iyyahs, and by copious examples from the whole range of Arabic poetry. It was completed, as stated by the author at the end, in A.H. 826 = A.D. 1423.

For other copies see Berlin, Nos. 7361-4; Gotha, Nos. 2795-6; Paris, Nos. 3213-7; Br. Mus. Suppl., No. 985; Escur., Nos. 294, 436; Cairo, vol. iv, pp. 135, 219; Ayâ Ṣûfiyah, No. 4053; Nûr 'Uṣmânîyah, Nos. 3995-6; Kuprîlîzâdah, No. 1305; Râmpûr, p. 585; and Bûhâr, No. 398.

The work has been thrice printed, viz., in Calcutta, A.H. 1230; in Bûlâq, A.H. 1273; and in Cairo, A.H. 1304.

Written in fair Arabian Naskh, within red ruled borders. The commentary includes the whole text, written in bold Naskh.

Dated A.H. 1096 = A.D. 1685.

The title-page contains, besides the signature of 'Abdallâh bin 'Alî bin 'Izzaddîn al-Akwa', for whom the MS. was transcribed, a note by Ibrâhîm, son of Al-Mutawakkil Qâsim (A.H. 1128–1139 = A.D. 1716–1726), Imâm of Ṣan'â, stating that it was presented to him by 'Alî bin Zaid al-Ḥayawânî in A.H. 1178 = A.D. 1764.

Eight fly-leaves at the beginning contain, besides miscellaneous notes and extracts from other books, a table of poetical figures, with references to the folios of the MS.

Fol. I[b] contains a seal bearing the inscription لسان السلطان محمود الدوله منشي محمد مقدر على خان بهادر, dated A.H. 1277 = A.D. 1860.

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## No. 2548.

foll. 32; lines 19; size 8 × 6; 6 × 4.

التحفة الصفية فى شرح الابيات الصوفية

# AT-TUḤFAT AṢ-ṢAFÎYAH FÎ SHARḤ AL-ABYÂT AṢ-ṢÛFÎYAH.

A Ṣûfî poem on the true knowledge of God, by Jamâladdîn Abû 'Abdallâh al-Hâdî bin Ibrâhîm bin 'Alî bin al-Murtaḍâ bin al-Hâdî Ila'l-Ḥaqq Yaḥyâ bin al-Ḥusain bin al-Qâsim bin Ibrâhîm bin Rasûlallâh جمال الدين ابو عبد الله الهادى بن ابراهيم بن على بن المرتضى بن

[sic] الهادی الی الحق یحیی بن الحسین بن القاسم بن ابراهیم بن رسول الله, with a full commentary by his brother Muḥammad bin Ibrâhîm.

The first line of the poem reads thus :—

تقدم وعدکم فمتی الوفاء * و طال بعادکم فمتی اللقاء

The commentary begins thus :—

الحمد لله الذی خص المقربین بحبه و آنسهم بقربه ..............
و بعد فان طرق الخیر ما زالت تزداد و عورة و توقع السالکین فی کل ضرورة
الا من اتخذ العزلة عن الخلق سفینة نجاته و الذکر للخالق سبحانه انیس
خلواته الخ *

A short biographical notice of the commentator is given by his contemporary biographical writer 'Umar Ibn Fahd (*d.* A.H. 885=A.D. 1480) in his Al-Mu'jam, fol. 176, where it is stated that he was born in Yemen about A.H. 765=A.D. 1363. Ibn Fahd, who personally met him at Mecca in A.H. 829=A.D. 1426, describes him as a man of great learning, deeply versed in Ḥadîṣ, Tafsîr and jurisprudence. His ancestors belonged to the Zaidî sect; but he himself was inclined to the Sunnî Faith, in support of which he wrote a work in four volumes, entitled القواصم فی الذب عن سنة ابی القاسم. He died on Tuesday, the 15th Muḥarram, A.H. 840=A.D. 1436.

No other copy of the work is known.

Written in fair Arabian Naskh. It appears from the original pagination of the MS. that foll. 4–5, which should come in their proper order, have been wrongly placed after fol. 1.

Dated A.H. 1086=A.D. 1675.

At the end is an anonymous poem, beginning as follows :—

ما زال قلبی تحس و جدا * لما تذکرتکم و نجدا

---

## No. 2549.

foll. 114; lines 17; size $6\frac{3}{4} \times 4\frac{1}{4}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

نزهة النفوس و مضحك العبوس

# NUZHAT AN-NUFÛS WA MUḌḤIK AL-'ABÛS.

A collection of impudent and humorous poems and anecdotes, by Nûraddîn Abu'l-Ḥasan 'Alî Ibn Sôdûn al Basbugâwi al-Ḥanafî

نور الدين ابو الحسن على ابن سودون البسبغاوى الحنفى القاهرى al-Qâhirî , a licentious poet of Egypt. He was born in Cairo, A.H. 810=A.D. 1407, and died at Damascus, according to Brock., vol. ii, p. 17, in A.H. 878=A.D. 1473. See also Dustûr al-I'lâm, fol. 69[a], where his death is placed in A.H. 868=A.D. 1463.

Beginning :—

الحمد لله المنعم عند قبض النفوس بشرح الصدور ..............

قال مؤلف هذه الاحرف الفقير الى الله تعالى على ابن سودون البسبغاوى

و ابن زوجته ايضا غفر الله تعالى لهم و له و جعل معهم فى الجنة منزله

اما بعد فلما كنت فى حال الصغر ساكن القلب من تحريك هم العيال

الخ *

Cf. Ḥaj. Khal., vol. vi, p. 337.

The work was completed, as stated at the end, on the 8th Ḏu'l-Ḥijjah, A.H. 863=A.D. 1459.

For other copies see Escur., No. 450; Paris, No. 3220; Bodl., vol. i, No. 424; Berlin, Nos. 7909-10, where the contents of the work are described.

The work has been lithographed in Cairo, A.H. 1280.

Written in fair Arabian Naskh, with the headings in red. The first and last folios are in a later hand.

It appears from the original pagination of the MS. that foll. 64–68, which should come in their proper order, have been misplaced in binding after fol. 57.

Not dated; probably 17th century.

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## No. 2550.

foll. 269; lines 21; size 10×6; 7½×3¾.

روضة العشاق و بهجة المشتاق

# RAWḌAT AL-'USHSHÂQ WA BAHJAT AL-MUSHTÂQ.

The Diwân of Mâmaih al-Anjishârî, with the following title :—

ديوان ماميه الانجشارى المسمى ببهجة العشاق و روضة المشتاق *

Beginning :—

احمد الله حمد من ابتكر عرائس ابكار الافكار .............. اما بعد يقول [sic] العبد الفقير المعترف بالعجز و التقصير محمد بن احمد الرومی لما سالت ان يرزقنی الله الافنان بفن النظام لعل ان اكون منتظما فی سلك النظام الخ *

The author, Muḥammad Mâmaih bin Aḥmad al-Qusṭunṭînî ar-Rûmî محمد مامیه بن احمد القسطنطینی الرومی, an illustrious poet of Constantinople, was born in A.H. 930=A.D. 1524. He died at Damascus, according to Dustûr al-I'lâm, fol. 125ᵃ, in A.H. 987=A.D. 1579. See also Cairo, vol. iv, p. 240, where his death is placed in A.H. 985=A.D. 1577.

The Dîwân is not alphabetically arranged. It begins with six Qaṣîdahs in praise of the Prophet, the first of which opens as follows :—

شجا مهجتی طیر علی الایك ساجع
و تغریده المحـــزون للقلب صادع

There is no apparent system in the arrangement of the remainder of the Dîwân, which contains Qaṣîdahs, Mukhammasât, elegies and occasional poems. The last piece reads thus :—

ان الفتـــی كان سكـــرانا بواحدة * فلن یلومونه [sic] فی العجم و العرب
فكیـــف یا صاح سكـــرانا باربعة * من الطلا و الهوی و اللحظ و الشنب

For other copies see Nûr 'Uṣmânîyah, No. 1782, and Cairo, vol. iv, p. 240.

The MS. was transcribed for Al-Muṭahhar bin Yaḥyâ bin Muḥammad bin al-Ḥasan bin Amîr al-Mu'minîn, an Imâm of Ṣan'â.

Written in fair Arabian Naskh, within double red ruled borders. Worm-eaten and water-stained.

Dated A.H. 1063=A.D. 1653.

Scribe : محمد بن یحیی الواقدی الملقب بزنبور.

The title-page contains notes by several former owners about their purchase of the MS.

A seal bearing the name of a certain Al-Ḥasan bin Aḥmad bin Maḥmûd is found on a fly-leaf at the end.

No. 2551.

foll. 45 ; lines not uniform ; size 10×5¾ ; 7¾×4.

(A MS. containing two separate works, bound together.)

foll. 1ª–35ᵇ. I.

الديوان الموشح

## AD-DÎWÂN AL-MUWASHSHAḤ.

A collection of short poems, mostly of the kind called *Tawshîḥ* (in which the verses are arranged as that the initial letters of each line form some word or verse).

By As-Sayyid Ḥatim bin Aḥmad bin Mûsá bin Abi'l-Qâsim bin Muḥammad bin Abî Bakr bin Aḥmad bin 'Umar bin Aḥmad bin 'Umar al-Ahdal al-Yamanî al-Ḥusainî السيد حاتم بن احمد بن موسى بن ابى القاسم بن محمد بن ابى بكر بن احمد بن عمر بن احمد بن عمر الاهدل اليمنى الحسينى, a man of great piety and vast learning, especially well-versed in Sufic literature. A detailed biographical notice of him is given by his disciple, 'Abdalqâdir bin Shaikh, in *Ad-Durr al-Bâsim Min Rawḍ as-Sayyid Ḥâtim*, where he is described as a great saint of Mukhâ. A large number of people, including learned men, jurists, poets and noblemen, had much faith in him and flocked round him to seek his blessing. He died at Mukhâ on Sunday, the 17th Muḥarram, A.H. 1013=A.D. 1604, and was buried in his own house. See Khulâṣat al-Aṣar, vol. i, p. 496 ; Sulâfat al-'Aṣr, fol. 232ᵇ ; and 'Iqd al-Jawâhir Wa'd-Durar, fol. 57ᵇ.

The preface begins thus:—

الحمد لله الذى من توشيح بشدة ترشح لمزيد النعم الخ *

The Dîwân is not alphabetically arranged. It begins with the following piece:—

أ مُحَيَّا ام هديًا م قبس * ايها الشـــمـــس

انما الاحداق اقداحي وبس * و المحيـــا كاس

The Dîwân includes poems in praise of Shaikh 'Abdalqâhir al-Mawzi'î and Ibn 'Alwân. There are few dates; the latest is A.H. 1009=A.D. 1600.

No other copy of the work is known.
Written in fair Arabian Naskh, with the headings in red.
Not dated; probably 18th century.

foll. 36ª–45ᵇ. II.

لامية العجم

## LÂMIYAT AL-'AJAM.

A poem composed in imitation of Ash-Shanfarâ's *Lâmiyat al-'Arab* (No. 2506 above) by Mu'ayyidaddîn Abû Ismâ'îl al-Ḥusain aṭ-Ṭugrâ'î (*d.* A.H. 513=A.D. 1119). See No. 2521 above.

Beginning:—

اصالة الراى صانتنى عن الخطل * وحلية الفضل زانتنى لدى العطل

Written in beautiful Ṣulṣ, with interlinear and marginal notes.
Not dated; probably 18th century.
The title page contains the seals and signatures of several former owners of the MS.

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## No. 2552.

foll. 43; lines 25; size $8\frac{1}{4} \times 5\frac{3}{4}$; $7 \times 3\frac{1}{4}$.

ديوان الكريمى

## DÎWÂN AL-KARÎMÎ.

Fragment of the Dîwân of Muḥammad bin Yûsuf al-Karîmî ad-Dimashqî محمد بن يوسف الكريمى الدمشقى.

The poet's name is found in the following line (fol. 4ª):—

ان الكريمى الذى سجدت * لمقامه الادبا و انتصبوا

The short prefatory note, with which the Berlin copy (No. 7987) begins, is found on fol. 12ᵇ.

Al-Karîmî, an illustrious poet and a philologist of considerable talent and repute, was born at Damascus, A.H. 1008=A.D. 1599. He was a close follower of Ash-Shaikh Abu'ṭ-Ṭayyib al-Ġazzî, whose method and style he imitated in his compositions. He also took lessons from Muftî Faḍlallâh bin 'Îsâ (*d.* A.H. 1039=A.D. 1629),

Shaikh 'Abdarraḥmân al-'Imâdî (*d.* A.H. 1051=A.D. 1641), Shaikh 'Umar al-'Qârî (*d.* A.H. 1046=A.D. 1636), and others. He was well-versed in three languages, viz., Arabic, Persian and Turkish, in each of which he composed poems. He visited Constantinople thrice, and made acquaintance with Shaikh al-Islâm Yaḥyâ bin Zakariyyâ (*d.* A.H. 1053=A.D. 1643) and other noblemen and composed poems in their praise. In A.H. 1034=A.D. 1624 he was appointed Qâḍî of the Syrian caravan of Ḥajj-pilgrims. He died on Thursday, the 7th Rabî 'I, A.H. 1068=A.D. 1657. For further particulars of his life see Khulâṣat al-Aṣar, vol. iv, pp. 273–280, Brock., vol. ii, p. 276.

The Dîwân is chiefly composed of Qaṣidahs or laudatory poems, arranged without regard to rhyme or chronology.

The present fragment opens abruptly with the following verse:—

هو مولا اعد مدحى علاة * نعمة لى بشرها لااقوم

For other copies see Berlin, Nos. 7987-8, and Br. Mus., No. 634.

Written in Arabian Naskh, within red ruled borders.

Not dated; probably 18th century.

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## No 2553.

foll. 460; lines 17; size 9½ × 6; 6½ × 3¾.

انوار الربيع

# ANWÂR AR-RABÎ'.

A commentary by Ṣadraddîn 'Alî bin Aḥmad bin Muḥammad Ma'ṣûm bin Ibrâhîm al-Madanî ash-Shîrâzî, better known as As-Sayyid 'Alî Khân صدر الدين على بن احمد بن محمد معصوم بن ابراهيم المدنى الشيرازى الشهير بالسيد على خان (*d.* A.H. 1117=A.D. 1705), upon his own Badî'iyyah, or poem in praise of the Prophet, illustrating poetical figures.

Beginning:—

الحمد لله بديع السموات و الارض ........... و بعد فان العبد الفقير
الى ربه الغنى عليا صدر الدين المدنى ابن احمد نظام الدين الحسنى
الحسينى .................. سميته انوار الربيع فى انواع البديع الخ *

Some account of the author's life has been given in Lib. Cat., vol. xii, No. 995, in connection with his work entitled *Sulâfat al-'Asr fî Mahâsin A'yân al-'Asr.*

We learn from the preface that the author first composed a poem in imitation of one written by Ibn Hijjah, and then wrote upon it an extensive commentary, from which he subsequently abridged the present concise one. After the preface comes a *Muqaddimah* (introduction) on early writers of Badî'iyyahs.

The first line of the poem reads thus :—

حسن ابتدائی بذکر[ ی ] جیرة الحرم

له براعـــة شـــوق یستهـــل دمی

The poem, which contains 154 Baits, was composed in the space of twelve nights, A.H. 1077=A.D. 1666. The commentary, which is full and exhaustive, was completed, as stated by the author at the end, in A.H. 1093=A.D. 1682. The words طيب الختام form a chronogram for the date of composition.

At the end is an appendix containing notices of the following eight authors of Badî'iyyahs :—

1. Shamsaddîn bin Jâbir al-Andalusî (*d.* A.H. 780=A.D. 1378).
2. Abû Ja'far al-Garnâtî (*d.* A.H. 779=A.D. 1377).
3. 'Izzaddîn al-Mawsilî (*d.* A.H. 789=A.D. 1387).
4. Taqîaddîn Abû Bakr Ibn Hijjah al-Hamawî (*d.* A.H. 837=A.D. 1433).
5. Sharafaddîn Ibn al-Muqri (*d.* A.H. 837=A.D. 1433).
6. Jalâladdîn as-Suyûtî (*d.* A.H. 911=A.D. 1505).
7. Ash-Shaikh Wajîhaddîn al-'Alawî (*d.* A.H. 917=A.D. 1511).
8. Ash-Shaikh 'Abdalqâdir at-Tabarî (*d.* A.H. 1033=A.D. 1623).

It should be noted here that the copy noticed below contains notices of nine authors instead of eight. The notice of Safîaddîn al-Hillî (*d.* A.H. 750=A.D. 1349) is wanting here.

For other copies see Berlin, No. 7384; Leyden, No. 340; Brill-Houtsma, No. 440; Paris, No. 3255; Br. Mus. Suppl., No. 990; Cairo, vol. iv, p. 209; and Râmpûr, p. 560.

Written in fair Indian Naskh. Slightly worm-eaten.

Not dated; probably 18th century.

## No. 2554.

foll. 174; lines 21; size 12×8; 8×4.

The Same.

Another copy of the same work, complete in three separate volumes.

Vol. I.

Beginning:—

الحمد لله بديع السموات و الارض الخ *

The volume ends with comments on the following line of the Badî'iyyah:—

هجوت فی معرض المدح المحسود لهم
و قلت انك ذو صبر علی السدم

## No. 2555.

foll. 152; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the following line of the Badî'iyyah:—

لم يكتفوا بی عميدا فی مجانبهم * بل كل ذی نظر فيهم اراه عمی

The volume ends with comments on the following line of the Badî'iyyah:—

كم مشهور [sic] فی الخلق من علل * و ما لعيسی يد فيها فلاتهم

## No. 2556.

foll. 237; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with the following line of the Badî'iyyah:—

و آدم اذ بدا عنوان زلته * توسل عند الله فی القدم

The volume ends with an appendix containing notices of nine authors of Badî'iyyahs.

All these three volumes are written by one and the same scribe, in fair Indian Naskh. The headings are in red. Not dated; probably 19th century.

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## No. 2557.

foll. 130; lines 15; size 9×6; 7×4½.

الدر المنظوم لذوى العقول و الفهوم

# AD-DURR AL-MANZÛM LIDAWÎ'L-'UQÛL WA'L-FUHÛM.

The Dîwân of As-Sayyid 'Abdallâh bin 'Alawî al-Husainî al-Haddâdî السيد عبد الله بن علوى الحسينى الحدادى.

The first piece is a Qaṣîdah in thanks to God, beginning:—

يا ربنا يا ربنا * يا رب يا اهل الثنا

The poet, who belonged to the Bâ'alawî family of Tarîm, was born in A.H. 1044=A.D. 1634. He lost his sight at an early age. He is described by Al-Murâdî as a man of extraordinary talent and memory. He received his education from Qâḍî Sahl bin Aḥmad Bâḥasan (*d.* A.H. 1076=A.D. 1665; see Al-Mashra' ar-Rawî, vol. ii, fol. 205[a]) and several other eminent scholars. In A.H. 1079=A.D. 1668 he made a pilgrimage to Mecca. Besides the present work and those mentioned in Brock., vol. ii, p. 408, the following seven compositions of his are enumerated in Silk ad-Durar (vol. iii, p. 92):—

(1) رسالة المعاونة و الموازرة للراغبين فى طريق الآخرة

(2) اتحاف السائل باجوبة المسائل

(3) شرح ابيات الشيخ عبد الله بن ابى بكر العيدروس

(4) الفتاوى

(5) رسالة المزيد

(6) رسالة المذاكرة

(7) الفصول العلمية

He died on the 7th Du'l-Qa'dah, A.H. 1132=A.D. 1729. For further particulars of his life and works see Silk ad-Durar, vol. iii, p. 92; Al-Mashra' ar-Rawî, vol. iii, fol. 71ª; Tâj at-Tabaqât, vol. xii, part i, fol. 211ª; Brock., vol. ii, p. 407.

The poems are arranged in alphabetical order according to rhymes. Some of them have headings showing to whom they were addressed, or on what occasion they were composed. The dates contained in the headings range from A.H. 1071=A.D. 1660 to A.H. 1131=A.D. 1719.

A copy of the work is noticed in Cairo, vol. iv, p. 231.

The work has been printed in Bombay, 1883.

Written in Arabian Naskh, with the headings in red.

Dated A.H. 1248=A.D. 1832.

Scribe: سالم بن حماد بن محمد.

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## No. 2558.

foll. 29; lines 18; size $8\frac{1}{2} \times 6$; $5\frac{3}{4} \times 4$.

ديوان الشماس

# DÎWÂN ASH-SHAMMÂS.

The Dîwân of Ash-Shammâs 'Abdalmu'tî al-Himsî الشماس عبد المعطي الحمصي, a Christian priest and poet of Aleppo, who flourished in the middle of the 12th century of the Hijrah.

The preface written by a friend of the poet, who does not reveal his name, begins thus:—

الحمد لله الذي دون مع اوليائه اسم من شعره بحبه ثابتا من الخط

The first piece is a long poem in praise of Jabrâ'il Hûshab, the Maronite Bishop in Aleppo. Most of the poems have headings showing to whom they were addressed, or on what occasion they were composed. The dates contained in the headings range from A.H. 1156=A.D. 1743 to A.H. 1158=A.D. 1745.

No other copy of the work is known.

Written in fair Arabian Naskh, with the headings in red.

Dated A.H. 1158=A.D. 1745.

Scribe: حنا جبرائيل لباد.

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## No. 2559.

foll. 176; lines 19; size 9×6¾; 6½×4¼.

ديوان الخوري

# DÎWÂN AL-KHAWRÎ.

The Dîwân of Al-Khawrî Nicolaus Ṣâ'iġ الخوري نيقولاوس صايغ.

Beginning:—

بسم الاب و الابن و الروح القدس الاله الواحد و بعد فهذا ديوان الاب الفاضل و العالم العامل و الصالح الذكر الخوري نيقولاوس صايغ الاب العالم للرهبان الفاسليين القانونيين المكرمين المنتسبين الى دير ماري يوحنا شوير القاطنين في بلاد الدروز و قد رتبه على حروف الهجاء *

Nicolaus Ṣâ'iġ, a Christian poet, was the Superior of the Basilian Monks in the Convent of St. John, Shuwair, in the Druse country. He flourished in the 18th century.

The Dîwân contains Qaṣîdahs, elegies, letters in prose and verse and occasional poems, arranged in alphabetical order. Most of the poems have headings indicating their subjects. The first poem is a long Qaṣîdah in praise of the Church of Rome, beginning:—

كثر العثار بعثرة الروساء * و غوى الصغار بعثرة الكبراء

The dates found in the headings range from A.D. 1703 to A.D. 1756.

For other copies see Br. Mus. Suppl., No. 49; Gotha, No. 2335; and München, No. 537.

Written in fair Arabian Naskh.

Not dated; probably 18th century.

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## No. 2560.

foll. 71; lines 15; size 8¾×6; 6×4½.

تلاقي الارب في مراقي الادب

# TALÂQI'L-ARAB FÎ MARÂQI'L-ADAB.

The Dîwân of Aṣ-Ṣafti, edited and arranged in alphabetical order by Maḥammad 'Ayyâd (*d.* A.H. 1288=A.D. 1871).

The author's preface begins thus :—

ان احسن ما انعقدت على اختصاره البلاغة نطاقا و ابهج ما احاطت بجيده قلائد الفصاحة اطواقا و اتم ما توشحت معانيه ببديع البيان و اهم ما ثنت له فرسان البراعة فى ميدان البراعة عنانا ......... اما بعد فان صدر الدولة العثمانية و فخر المملكة الخاقانية اظفر الله بالنصر رايتها و اظهر فى طباق الارض آيتها الخ *

After the author's preface comes a short note by the editor, stating that he arranged the Dîwan in alphabetical order with the author's permission. The note reads thus .—

و قد تمت خطبة المؤلف بكمالها و تمامها و نثارها و نظامها * يقول ناقل هذه الدرر و كاتب هاتيك الغرر عبد مولاه محمد عياد اجراه الله على مناهج الرشاد، عدم الترتيب و ان كان مستحسنا لما افاد لكن فيه عسر على الناظر فى اخذ المراد وها انا انظمها فى سلك الترتيب طلبا للتسهيل و التقريب و اخترت من طرقه ترتيب حروف المعجم لانه احسن و اسهل و اقوم و قد لويت عنان اليراع نحو هذا الشان حين احازنى بذلك حفظه الله بعد الاستيذان *

The author's full name, as given in the colophon, is 'Abdarraḥmân aṣ-Ṣaftî ash Sharqâwî عبد الرحمن الصفتى الشرقاوى . He flourished in the middle of the 13th century of the Hijrah.

The work is dedicated to Aḥmad 'Ârif Bey Ḥikmat, the grandson of Ismâ'îl Pashâ, governor of Bagdad (A.H. 1110-1111=A.D 1698-1699).

The Dîwân begins as follows :—

لله عذرى لا يضع ثنا * ببلاغة نطقت بها الجوزا

The Dîwan is chiefly composed of Qaṣîdahs, or laudatory poems, arranged alphabetically according to rhymes, with headings indicating occasions on which they were composed and persons to whom they were addressed. A few amatory poems and elegies are interspersed, and at the end are three letters, in prose, addressed to three contemporary scholars, viz., (1) Ḥasan bin Darwîsh al-Quwaisanî (d. A.H. 1210=A.D. 1796); (2) Ḥasan al-'Aṭṭâr (d. A.H. 1250=

A.D. 1834); and (3) a literary friend belonging to a noble family of Constantinople.

No other copy of the Dîwân is known.

Written in Arabian Naskh, within double red ruled borders.

Dated A.H. 1242=A.D. 1826.

The title-page contains the following note:—

ديوان الفاضل الاديب الشيخ الصفتى الفهامة جمعها بعد التاليف
سنه ١٢٤٢ ، الى حضرة مسيو البارون دساسى من هو للفقراء مواسى اطال
الله بقاه من طرف الفقير ...... عرب *

According to this the MS. was once presented by an Arab to De Sacy, the well-known French scholar.

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## No. 2561.

foll. 67; lines 17; size 9×6¼; 5½×3¼.

ديوان الشيخ عثمان

# DÎWÂN ASH-SHAIKH ‘UṢMÂN.

The Dîwân of Ash-Shaikh ‘Uṣmân bin Sanad al-Baṣrî الشيخ عثمان بن سند البصرى (*d.* A.H. 1250=A.D. 1834; see Lib. Cat., vol. xii, No 755).

The Dîwân begins with a poem addressed by the author to a friend at Baġdâd, who had asked him for a box, beginning:—

ان رمت صندوق سر فى منازلنا * فما وجدنا بها للسر صندوقا

There is no apparent system in the arrangement of the Dîwân, which contains Qaṣîdahs, elegies, letters in prose and verse and occasional poems. Most poems have headings indicating their subjects, or occasions on which they were composed.

The dates found in the headings range from A.H. 1220=A.D. 1805 to A.H. 1238=A.D. 1822.

No other copy of the work is known.

Written in rough Naskh, with numerous gaps and lacunæ.

foll. 22ᵃ–23ᵇ, 27ᵇ–28ᵃ, 31ᵃ–32ᵃ, 37ᵇ, 47ᵃ, 61ᵃ and 67ᵇ are blank.

Not dated; probably 19th century.

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## No. 2562.

foll. 38; lines 17; size $8\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

الصارم القرضاب

# AṢ-ṢÂRIM AL-QIRḌÂB.

A versified work in refutation of Di'bil bin 'Alî al-Khuzâ'î's satire against the first two early Caliphs, viz., Abû Bakr aṣ-Ṣiddîq (A.H. 11–13=A.D. 632–634), and 'Umar bin al-Khaṭṭâb (A.H. 13–23= A.D. 634–644).

By Shaikh 'Uṣmân bin Sanad al-Basrî شيخ عثمان بن سند البصری (*d.* A.H. 1250=A.D. 1834; see Lib. Cat., vol. xii, No. 755).

The preface begins thus:—

يا من جزم بصوارم اللسن الخ *

The full title of the work, as given in the preface, is as follows:—

الصارم القرضاب فی نحر من سب اکابر الاصحاب *

The first line quoted from Di'bil's satire is as follows:—

و ما سهلت تلك المذاهب فيهم * على الناس إلا بيعة الفلتات

The answer begins thus: –

هی البيعة البيضاء جاحد نورها * كجاحد شمس الضحو فی الغدوات

The author of the satire, Di'bil al-Khuzâ'i, who belonged to the tribe of Khuzâ'ah, was born in A.H. 148=A.D. 765. Yaqût (Irshâd al-Arib, vol iv, p. 194) describes him as a good poet, but scurrilous and addicted to satire; always ready to slander men of merit, and sparing none, not even the Caliphs. He died in Bagdâd, A.H. 246=A.D. 860. For his life and works see Ibn Khallikân (De Slane's translation), vol. i, p 507; Nasamat as-Sahar, vol. i, fol. 207[b]; Dustûr al-I'lâm, fol. 46[b], Muntaha'l-Maqâl, fol. 89[b]; Kitâb ar-Rijâl by An-Nanjâshî, fol. 75[b]; Manhaj al-Maqâl, fol. 121[a]; Khulâṣat al-Aqwâl, fol. 40[b]; Talkhîṣ al-Maqal, fol. 78[a]; and Ṭabaqât ash-Shu'arâ by Ibn Qutaibah, fol. 162[a].

A Copy of the work is noticed in Râmpûr, p. 604.

The Colophon reads thus:—

تم ديوان الشيخ عثمان بن سند البصری و هو رد علی دعبل الخزاعی فی هجوه الصحابة الكرام رضوان الله تعالی عليهم اجمعين تم تحريرا فی غرة صفر سنه ۱۳۰۳ هجرية *

Written in Arabian Naskh, with the headings in red.
Dated A.H 1303=A.D. 1885.

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# ANTHOLOGIES.

## No. 2563.

foll. 79; lines 19; size $9\frac{1}{2} \times 7\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

الحماسة

## AL-ḤAMÂSAH.

An incomplete copy of *Al-Ḥamasah*, a collection of early poems, compiled by Abû Tammâm Ḥabîb bin Aws aṭ-Ṭâ'î ابو تمام حبيب بن اوس الطائي, the celebrated poet. He was born at Jâsim, a village in the district of Damascus, A.H. 190=A.D. 805. He passed his early life in Egypt, where, it is said, he used to supply the public in a mosque with water from a pitcher. At a later date he devoted himself to study, and attained that literary eminence that makes him illustrious. He surpassed all his contemporaries in the purity of his style, the merit of his poetry and his manner of treating a subject. His works even after the lapse of a thousand years bear witness to his perseverance, indefatigable industry and solid information. He wrote, besides the present work, a history of the early poets, entitled *Fuḥûl ash-Shu'arâ'*, and a work containing selections from the poems of the early poets, entitled *Ikhtiyârât*. His own poems were collected and alphabetically arranged after his death by Abû Bakr aṣ-Ṣûlî (*d.* A.H. 335=A.D. 946), and then they were classed according to subjects by 'Alî bin Ḥamzah al-Iṣfahânî. He visited Bagdâd in the time of Al-Mu'taṣimbillâh, 'Abbâsid Caliph (A.H. 218-227=A.D. 833-842), in whose praise he wrote a large number of poems. For about two years he held the post of Ṣâḥib al-Barîd (postmaster) at Mawṣil, where he died in A.H. 231=A.D. 845, or according to some in A.H. 228=A.D. 842, or A.H. 229=A.D. 843. See Ibn Khallikân (De Slane's translation), vol. i, p. 348; Nuzhat al-Alibbâ', fol. 79[b]; Mir'ât al-Janân, fol. 148[a]; Kitâb al-Fihrist by Ibn an-Nadîm, p. 165; Dustûr al-I'lâm, fol. 25[b]; Ḥusn al-Muḥâḍarah, fol. 141[b]; Brock., vol. i, p. 84.

Beginning :—

باب الحماسة - قال رجل من بلعنبر ، اسمه قريط بن انيف اسلامي -
من البسيط -

لو كنت من مازن لم تستبح ابلي * بنو اللقيطة من ذهل ابن شيبانا

The occasion of the compilation, as stated by Ḥâj. Khal., vol. iii, p. 113, was as follows · Abû Tammâm had gone to Khurâsân to wait upon 'Abdallâh bin Ṭâhir (*d.* A.H. 228=A.D. 842), Governor of the province. On his return he was compelled to break his journey at Hamadân for a long time, the road being blocked by a heavy fall of snow. During his stay at Hamadân he resided with Abu'l-Wafâ' bin Salâmah, a nobleman of the town, who possessed a valuable library containing collections of poems composed by Arabs of the desert and other authors. During his enforced leisure Abu Tammâm read these books with avidity, and devoted his time to the compilation of the present work.

The MS. ends with the elegy of 'Amrat al-Khaṣ'amîyah on his two sons. The first verse of the elegy reads thus :—

لقد زعموا انى جزعت عليهما * و هل جزع ان قلت وا بأباهما

For other copies see Berlin, Nos. 7447-8; Leyden, No. 515; Kûprilizädah, No. 1237; Ḥamîdîyah, No. 1090; Nûr 'Uṣmânîyah, No. 3803; Yenî, No. 269; and Cairo, vol. iv, p. 228.

The work was edited and published with at-Tibrîzî's commentary under the title "Hamasae Carmina" by G. Freytag, in 2 vols., at Bonn, 1828–47. Since then it has been frequently printed and lithographed in India and Egypt. For some printed editions see Iktifâ'al-Qunu', p. 31.

The MS. was transcribed by Ellious Bocthor, a Christian scholar of Egypt.

Written in fair Arabian Naskh, with a sprinkling of vowel points.
Dated A.H. 1225=A.D. 1810.

## No. 2564.

foll. 158; lines 25; size 9¼×6¼; 7¾×4¼.

## شرح الحماسه

## SHARH AL-HAMÂSAH.

A commentary on *Al-Hamâsah*, by Abu'l-Fatḥ 'Usmân bin Jinnî al-Mawṣilî an-Naḥwî ابو الفتح عثمان بن جنى الموصلى النحوى (*d.* A.H. 392=A.D 1002; see Lib. Cat., vol. xviii, part i, No. 1213).

Beginning :—

الحمد لله على اياديه و حسن العاقبة للمتقين , صلاته على محمد و ذريه .......... و بعد فان هذا [sic] الكتاب لست اعمله لمبتدي و لا لمتوسط و انما اخاطب به من قد تدرب فكره . قوى نظره الخ *

In the preface the author tells us that he wrote this commentary for scholars of vast learning and considerable talent, not for beginners and students of limited knowledge. He then traces his *Isnâd* (the chain of successive teachers) to the author of the text through two intermediate links, viz., Abû Bakr Muḥammad bin 'Alî and Abû Isḥâq Ibrâhîm Ibn as-Sarî (*d.* A.H 310=A.D. 922).

The commentary does not include the whole text but only those passages which require explanation.

Contents :—

| | |
|---|---|
| Fol. 2ª. | باب الحماسه |
| Fol. 71ª. | باب المراثى |
| Fol. 104ª. | باب الادب |
| Fol. 108ª. | باب النسيب |
| Fol. 123ᵇ. | باب الهجاء |
| Fol. 151ª. | باب الصفات |
| Fol. 151ª. | باب السير و النعاس |
| Fol. 156ª. | باب مذمة النساء |

The MS. was transcribed from an old copy of the work preserved in the Miriyah Library of Cairo.

For other Copies see Paris. No. 3285; Cairo, vol. iv, p. 221; and Yeni, No. 966.

Written in fair Arabian Naskh, with quotations from the text in red.

Fol. 117ᵃ contains a short lacuna.

Dated A.H. 1296=A.D. 1879.

Scribe : عبد الله الرمرانى .

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## No. 2565.

foll. 130 ; lines 15 ; size 11×8½ : 8×5.

شرح الحماسة

## SHARḤ AL-ḤAMÂSAH.

Fragment of a commentary on *al-Ḥamâsah*, by Abû 'Alî Aḥmad bin Muḥammad bin al-Ḥasan al-Marzûqî al-Iṣfahânî ابو على احمد بن محمد بن الحسن المرزوقى الاصفهانى, a lexicographer and philologist of great talent and repute. He studied under the celebrated grammarian Abû 'Alî al-Fârisî (*d.* A.H. 377=A.D. 987), and wrote, besides the present work, a commentary on *Al-Mufaḍḍaliyat*, a collection of ancient poems by Abû 'Abdarraḥmân al-Mufaḍḍal bin Muḥammad bin Ya'lâ aḍ-Ḍabbî (*d.* A.H 170=A.D. 786); a commentary on *Al-Mû'jiz*; a commentary on *Al-Faṣiḥ*, a lexicographical work of Abu'l-'Abbâs Aḥmad bin Yaḥyâ, better known as Ṣa'lab al-Kûfî (*d.* A.H. 291=A.D. 903 ; see Ḥâj. Khal., vol. iv, p. 443) ; and a commentary on the poems of Hudail. He died in A.H. 421=A.D. 1030. See Buġyat al-Wu'ât, fol 123ᵇ ; Dustûr al-I'lâm, fol. 126ᵇ.

The present fragment extends from the beginning of *Bâb al-Adab* to the end of *Bâb an-Nasîb*. The first words of the commentary are as follows :—

قوله و فتيان صدق اضاف الفتيان اى الصدق كما يقال فتيان خير *

For other copies see Berlin, No. 7449 ; Br. Mus., Nos. 568–9 : Cairo, vol. iv, p. 269 ; Waliaddîn, No. 2604 ; Kûprilizâdah, Nos. 1308–11 ; Nûr 'Uṣmânîyah, Nos. 3999–4001 ; Ayâ Ṣûfiyah, No. 4058 ; Ḥûr Lailâ, No. 367.

Written in Nasta'lîq. The commentary includes the text, written in Naskh.

Not dated ; probably 19th century.

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## No. 2566.

foll. 253 ; lines 19–21 ; size 10×7½ ; 7×5.

## شرح الحماسة

# SHARḤ AL-ḤAMÂSAH.

A very old copy of the first volume of a commentary on *Al-Ḥamâsah*, by Abû Zakarîyâ Yaḥyâ bin 'Alî bin Al-Khaṭîb at-Tibrîzî ابو زكريا يحيى بن على بن الخطيب التبريزى, a philologist of considerable repute and authority. He was born at Tibrîz, A.H. 421=A.D. 1030. He studied philology under Abu'l-'Alâ al-Ma'arrî (*d.* A.H. 449=A.D. 1057), Abu'l-Qâsim 'Ubaidallâh bin 'Alî ar-Raqqî (*d.* A.H. 450=A.D. 1058), Abû Muḥammad ad-Dahhân (A.H. 447=A.D. 1055) and others. He heard traditions from Abu'l-Fatḥ Sulaimân bin Ayyûb ar-Râzî (*d.* A.H. 447=A.D. 1055). He went to Egypt while a young man, and had there for pupil the celebrated grammarian Abu'l-Ḥasan Ṭâhir Ibn Bâbshâd (*d.* A.H. 469=A.D. 1077). He served as a professor in the Niẓâmîyah College of Baġdâd, and wrote several instructive works on philology, Ḥadîṣ and Tafsîr. He died at Baġdâd on Tuesday, the 27th Jumâdâ II, A.H. 502=A.D. 1109. For further particulars of his life see Ibn Khallikân (De Slane's translation), vol. iv, pp. 78–83; Mir'ât al-Janân, fol. 286a; Dustûr al-I'lâm, fol. 26a; Al-Ansâb by As-Sam'ânî, fol. 69b; Buġyat al-Wu'ât, fol. 331a; Nuzhat al-Alibbâ', fol. 165a; Brock., vol. i, p. 279.

Beginning :—

قال الشيخ ابو زكريا يحيى بن على الخطيب التبريزى رحمه الله

اما بعد حمد الله الذى لا يبلغ صفاته الواصفون الخ *

We learn from Ḥâj. Khal., vol. iii, p. 115, that At-Tibrîzî wrote three commentaries on *Al-Ḥamâsah*, viz., a concise commentary entitled *Ash-Sharḥ aṣ-Ṣaġîr*, a larger work entitled *Ash-Sharḥ al-Mutawassiṭ*, and a very comprehensive work entitled *Ash-Sharḥ Al-Kabîr*.

The present MS. is the first volume of *Ash-Sharḥ al-Mutawassiṭ*, which has been edited and published by Freytag, Bonn, 1828–47.

The volume ends with the commentary on باب الحماسة.

For other copies see Cairo, vol. iv, p. 269, and Râmpûr, p. 596.

For printed editions see Iktifâ' al-Qunû', p. 31.

Written in elegant Arabian Naskh, with a sprinkling of vowel-points. The commentary includes the text, written in large Ṣulṣ. The headings are in red. The first folio is supplied in a later hand.

Dated Monday, the 5th Rabî' II, A.H. 678=A.D. 1279.

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## No. 2567.

foll. 165; lines 31; size 10×6½; 8×4½.

زهر الآداب و ثمر الالباب

# ZAHR AL-ÂDÂB WA ṢAMAR AL-ALBÂB.

The well-known anthology in prose and verse of Abû Isḥaq Ibrâhîm bin 'Alî bin Tamîm al-Ḥuṣrî ابو اسحق، ابراهيم بن علی بن تميم الحصری, a poet and author of several instructive works. He died at Qairawân in A.H. 413=A.D. 1022. See Ibn Khallikân (De Slane's translation), vol. i, p. 34; Dustûr al I'lâm, fol. 36ᵇ: and Brock., vol. i, p. 267.

Complete in two separate volumes.

Vol. I.

Beginning:—

الحمد لله الذی اختص الانسان بفضيلة البيان ............ هذا كتاب اخترت فيه قطعة كثيرة من البلاغات فی الشعر و الخبر و الفصول و الفقر مما حسن لفظه و معناه الخ *

In the preface the author dedicates the work to Abu'l-'Abbâs al-Faḍl bin Sulaiman, at whose instance he made a prolonged journey to the East, and visited many centres of Arabic culture and learning. where he personally met a large number of poets and writers. and incorporated their elegant compositions in the present work.

For other copies see Leyden, No. 463. Bodl., vol. i, No. 386: Brill-Houtsma, No. 73; Escur., No. 392; Kûprilizâdah, No. 1281; Ayâ Ṣûfiyah, No. 4028; Cairo, vol. iv, p. 261.

The work has been twice printed in Egypt, viz., in Cairo, A.H. 1291, and in Bûlâq, A.H. 1302.

Written in fair Magribî Naskh, within double red ruled borders. The headings are in red.

Dated A.H. 1119=A.D. 1707.
Scribe : محمد المنشاوي.

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## No. 2568.

foll. 161 ; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the chapter containing elegant pieces in prose and verse by Ibn al-Mu'tazz (*d.* A.H. 296=A.D. 908).

Written in fair Magribî Naskh, within double red ruled borders. The headings are in red.

Dated Saturday, the 12th Rabi 'I, A.H. 1120=A.D. 1708.
Scribe : محمد المنشاوى.

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## No. 2569.

foll. 431 ; lines 27 ; size 12×7¼ ; 9½×4½.

المستطرف فى كل فن مستظرف

# AL-MUSTAṬRAF FÎ KULLI FANN MUSTAẒRAF.

The well-known anthology in prose and verse of Bahâ'addîn Abu'l-Fatḥ Muḥammad bin Aḥmad bin Manṣûr bin Aḥmad bin 'Îsâ al-Abshihî al-Maḥallî بهاء الدين ابو الفتح محمد بن احمد بن منصور بن احمد بن عيسى الابشيهى المحلى.

Beginning :—

الحمد لله الملك العظيم العلى الكبير الحميد اللطيف الخبير المتفرد بالعز و البقاء و الارادة و التدبير ........ و بعد فقد رأيت جماعة من ذوى الهمم جمعوا اشياء كثيرة من الآداب و الحكم الخ *

The author was born at Abshîwaih (a village in Egypt) about A.H. 790=A.D. 1388. He received his early education in his native

village, and had learned the whole Qurân by heart at the age of ten. Afterwards he went to Cairo, where he completed his studies in several branches of learning under Jalâladdîn 'Abdarraḥmân bin 'Umar al-Bulqînî (*d.* A.H. 824=A.D. 1421) and others. He succeeded his father as the Khaṭîb of the mosque of Abshîwaih, and made a pilgrimage to Mecca, A.H. 814=A.D. 1411. He wrote, besides the present work, a treatise containing moral precepts, entitled *Aṭwâq al-Azhâr 'Alâ Ṣudûr al-Anhâr*. The date of his death is not known. Ḥâj. Khal. (vol. v, p. 525) says that he was alive up to A.H. 800= A.D. 1397. The contemporary biographical writer, 'Umar Ibn Fahd al-Makkî, who gives a short account of his life in Al-Mu'jam, fol. 198a, states that he personally met him at Maḥallah, where he heard from him his poetical compositions in the month of Sha'bân, A.H. 838= A.D. 1434. Brock. (vol. ii, p. 56) suggests that he died about A.H. 850=A.D. 1446.

For the contents of the work see Berlin, No. 8387–8, and Nicoll, Bodl., p. 97. For other copies see Gotha, Nos. 2142-51; Paris, Nos. 3369–82; Escur., vol. ii, 718; Alger, Nos. 1877–8; Leyden, Nos. 500-2; Cairo, vol. iv, p. 323; Yenî, No. 1005; Ḥamîdîyah, Nos. 1193–4; Ayâ Ṣûfiyah, Nos. 4264-9; Nûr 'Uṣmânîyah, Nos. 4242–8; Râmpûr, p. 616; and Âṣafîyah, p. 1522.

The work has been frequently printed in Egypt. For printed editions see Cairo, vol. iv, p. 323, and Iktifâ' al-Qunû', p. 348.

Written in fair Arabian Naskh.

Dated Tuesday, the 26th Jumâdâ I, A.H. 1077=A.D. 1666.

Scribe: حاجی حسن بن عبد الله الامی دار السلامی.

The title-page contains three seals bearing the name of Ḥakîm Muḥammad Shafi' Khân, the servant of Aurangzib (A.H. 1069–1118= A.D. 1659–1707).

Sixteen fly-leaves at the beginning contain a table of contents of the work in Persian.

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## No. 2570.

foll. 171; lines 18; size 7¾ × 5⅛; 5¼ × 3¾.

The Same.

A fragment of the same work, extending from the 43rd Bâb to the end of the work. The MS. corresponds with foll. 180b–431a of the preceding copy.

Written in Naskh, with the headings in red. Slightly water-stained.

The correct order of the folios should be 1–162, 167–169, 165, 163–164, 166, 170–171.

Dated A.H. 1064=A.D. 1654.

In a note on the title-page the work is wrongly designated the *Muhâdarât* of Râgib Isfahânî.

Fol. 1b contains a seal bearing the name of a certain Abu'l-Qâsim al-Husainî.

The seal and signature of one Yahyâ bin Shaikh Muhammad Haidar Qulî are found at the end.

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## No. 2571.

foll 159; lines 17 · size 7×5½; 4⅞×3½.

مراتع الغزلان في وصف الحسان من الغلمان

# MARÂTI' AL-ĠIZLÂN FÎ WAṢF AL-ḤISÂN MIN AL-ĠILMÂN.

A very old copy of select verses on handsome youths, collected by Shamsaddîn Muhammad bin Hasan bin 'Alî bin 'Usmân an-Nawâjî ash-Shâfi'î شمس الدين محمد بن حسن بن علي بن عثمان النواجي الشافعي, an illustrious poet and the author of several works. He was born in Cairo some time after A.H. 785=A.D. 1383. He received his education from several distinguished scholars, including Shamsaddîn Ibn al-Jazarî (*d.* A.H. 833=A.D. 1429), Sirâjaddîn Ibn al-Mulaqqin (*d.* A.H. 804=A.D. 1401), 'Izzaddîn Ibn Jamâ'ah (*d.* A.H. 819=A.D. 1416), and Ibn Hajar al-'Asqalânî (*d.* A.H. 852=A.D. 1449). He served as a professor of Hadîs in the Madrasahs Al-Husainîyah and Al-Jamâlîyah. He visited Mecca twice, viz., in A.H. 820=A.D. 1417, and A.H. 833=A.D. 1429. Besides the present work and those mentioned in Brock., vol. ii, p. 56, the following of his compositions are enumerated in the Mu'jam of Ibn Fahd (fol. 214a):—

(1) حاشية على التوضيح ; (2) الغيث المنهمر فيما يفعله الحاج و المعتمر ; (3) عقود اللآل في الموشحات و الأزجال ; (4) حاشية على الجاربردي ; (5) الشفاء في بديع الاكتفاء ; (6) المطالع الشمسية في المدائح النبوية ; (7) الاصول الجامعة لحكم حرف المضارعة .

He died on the night of Tuesday, the 15th Jamâdâ I, A.H. 859=A.D. 1455. See Al-Qabas al-Ḥâwî, vol. ii, fol. 55ª; Dustûr al-I'lâm, fol. 145ª; Mu'jam of Ibn Fahd, fol. 213ᵇ; Brock., vol. ii, p. 56.

Beginning:—

قال العبد الفقير الى رحمة ربه و الراجي عفوه و مغفرته محمد بن الحسن بن على النواجى الشافعى بلغه الله تعالى سؤله و قوله فى الدارين و مطلوبه و مأموله اما بعد حمد الله الذى خلق الانسان فى احسن تقويم الخ *

The work is divided into five *Bâb*. The fourth and fifth Bâb are subdivided into two and three *Faṣl*, respectively. The MS. is defective after fol. 88. The second *Faṣl* of *Bâb* iv and the first *Faṣl* of *Bâb* v are wanting. The headings of the five *Bâb*, as given in the preface, are as follows:—

الباب الاول فى الاسماء و الالقاب *

الباب الثانى فى الاجناس و ارباب المناصب و الوظائف *

الباب الثالث فى اصحاب الحرف و الصنائع *

الباب الرابع فى الصفات الفعلية *

الباب الخامس فى الصفات الذاتية *

Cf. Ḥâj. Khal., vol. v, p. 487.

For other copies see Berlin, Nos. 8397–8; Gotha, No. 2314; Escur., No. 339; Leyden, No. 518; Paris, Nos. 3402-3; and Cairo, vol. iv, p. 322. See also Brock., vol, ii, p. 56.

Written in fair Arabian Naskh, with the headings in red. Badly water-stained; some folios have been rendered illegible.

Dated the 17th Jumâdâ II, A.H. 887=A.D. 1482.

Two fly-leaves at the end contain miscellaneous notes and extracts from other books.

## No. 2572.

روض الآداب

foll. 259; lines 25; size 10¼×7¼; 7½×4½.

# RAWḌ AL-ÂDÂB.

An anthology of select pieces in verse and prose, by Abu'l-'Abbâs Shihâbaddîn Aḥmad bin Muḥammad bin 'Alî bîn al-Ḥasan al-Ḥijâzî al-Qâhirî al-Khazrajî al-Anṣârî ابو العباس شهاب الدين احمد بن محمد بن علی بن الحسن الحجازی القاهری الخزرجی الانصاری (*d.* A.H. 875=A.D. 1471: see Lib. Cat., vol. xv, No. 1069).

Beginning:--

الحمد لله الذی کحل (؟) بالادب فضیلة الانسان و خصه بالبلاغة فی بدیع المعانی و البیان .......... اما بعد فان الادب مطلوب و الداخل فیه متعوب و معتوب الخ *

It is stated in Ḥâj. Khal., vol. iii, p. 484, that the work was completed on the 17th Muḥarram, A.H. 826=A.D. 1422.

For other copies see Wien, No. 400; Leyden, No. 510; Br. Mus. Suppl., No. 1119; Nûr 'Uṣmânîyah, No. 2916; Âṣafiyah, p. 1512.

The work has been printed in Bombay, 1898.

Written in fair Arabian Naskh, with the headings in red.

Dated A.H. 1000=A.D. 1591.

The title-page contains, besides notes by several former owners concerning their purchase of the MS., a poem in praise of the present work, beginning as follows:—

لله منــة روضــة الآداب * لفتی له فیه عظیم الداب

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## No. 2573.

foll. 398; lines 13; size 9¼×6; 7¼×4½.

نور الأزهار المنتخب من فنون الاشعار

# NÛR AL-AZHÂR AL-MUNTAKHAB MIN FUNÛN AL-ASH'ÂR.

A collection of poems by various poets, from the earliest times to the 10th century of the Hijrah.

Author: Sulaimân bin 'Âmir bin Râshil bin Abi'l-Ḥaqîr at-Tarwî al-'Aqarî سليمان بن عامر بن راشل بن ابي الحقير التروى العقرى . His exact dates are not known, but he evidently lived some time after the 10th century of the Hijrah.

Beginning :—

بسم الله الرحمن الرحيم و به نستعين و عليه نتوكل و هو حسبنا و نعم الوكيل و نعم المولى و نعم النصير ولا حول ولا قوة الا بالله العلى العظيم و صلى الله على سيدنا محمد النبى و آله الجزء الاول من هذا الكتاب فى الغزل و غير ذلك الخ *

The work is divided into two parts. The first, which contains amatory and descriptive poems, is subdivided into five *Bâb*. The second, which consists of mystic and religious poems, riddles, satires and elegies, is subdivided into eight *Bâb*. Some chapters of both parts are again subdivided into several *Faṣl*.

The poets whose names occur in the headings are sixty-one as follows :—

(1) Zuhair bin Abî Sulmâ Rabî'ah al-Muzanî; (2) Imru'ulqais; (3) An-Nâbiġah aḍ-Dubyânî; (4) Al-A'shà, (5) Ṭarafah 'Amr bin al-'Abd al-Bakrî; (6) As-Samau'al bin 'Âdiya; (7) Al-Khansâ' (*d.* A.H. 23=A.D. 643); (8) 'Umar bin al-Khaṭṭâb (*d.* A.H. 23=A.D. 643); (9) Labîd bin Rabî'ah (*d.* A.H. 41=A.D. 661); (10) 'Umar bin Abî Rabî'ah (*d.* A.H. 93=A.D. 712); (11) Ḍu'rrummah (*d.* A.H. 107=A.D. 725), (12) Kuṣaiyir 'Azzah (*d.* A.H. 105=A.D. 723); (13) Ibn 'Uqbah (*d.* A.H. 141=A.D. 758;) (14) Jamîl bin Mu'ammar (*d.* A.H. 82=A.D. 700); (15) Jarîr (*d* A.H. 110=A.D. 728); (16) Al-'Abbâs bin al-Aḥnaf (*d.* A.H. 191=A.D. 806); (17) Abû Nuwâs (*d.* A.H. 196=A.D. 811): (18) Qaṭarî bin al-Fujâ'ah (*d.* A.H. 78=A.D. 697); (19) Imâm Shâfi'î (*d.* A.H. 204=A.D. 819); (20) Abu'l-'Atâhiyah (*d.* A.H. 211=A.D. 826); (21) Ibrâhîm bin al-Mahdî al-'Abbâsî (*d.* A.H. 224=A.D. 838); (22) Abû Tammâm Ḥabîb bin Aws (*d.* A.H. 231=A.D. 845); (23) Dîk al-Jinn (*d.* A.H. 235=A.D. 849); (24) Abu'l-'Ainâ' (*d.* A.H. 282=A.D. 895); (25) Al-Buḥturî (*d.* A.H. 284=A.D. 897); (26) Ibn ar-Rûmî (*d.* A.H. 283=A.D. 896); (27) Di'bil al-Khuzâ'î (*d.* A.H. 246=A.D. 860); (28) Ibn al-Mu'tazz (*d.* A.H. 296=A.D. 908), (29) Ibn Duraid (*d.* A.H. 321=A.D. 933); (30) Ibn Muqlah (*d.* A.H. 328=A.D. 939); (31) Al-Mutanabbî (*d.* A.H. 354=A.D. 965), (32) Abû Firâs al-Ḥâriṣ bin Sa'îd (*d.* A.H. 357=A.D. 968); (33) As-Sarî bin Aḥmad ar-Raffâ' (*d.* A.H. 362=A.D. 972); (34) 'Aḍudaddawlah (*d.* A.H. 312=A.D. 982), (35)

Al-Warrâq al-Makhdûmî (*d.* A.H. 381=A.D. 991); (36) Al-Wa'wâ' ad-Dimashqî (*d.* A.H. 390=A.D. 1000); (37) Ibn Ḥajjâj (*d.* A.H. 391=A.D. 1001); (38) Ibn Wakî' (*d.* A.H. 393=A.D. 1003); (39) Abu'l-Fatḥ al-Busti (*d.* A.H. 401=A.D. 1010); (40) Abu'l-Ḥasan 'Alî at-Tihâmî (*d.* A.H. 416=A.D. 1025); (41) Abu'l-'Alâ' al-Ma'arrî (*d.* A.H. 449=A.D. 1057); (42) Ibn Rashîq al-Qairawânî (*d.* A.H. 456=A.D. 1064); (43) Ibn ash-Shibl al-Baġdâdî (*d.* A.H. 473=A.D. 1080); (44) Aṭ-Tuġrâ'î (*d.* A.H. 514=A.D. 1120); (45) Al-Ḥarîrî (*d.* A.H. 516=A.D. 1122); (46) Aḥmad bin Muḥammad al-Khayyâṭ (*d.* A.H. 517=A.D. 1123); (47) Ibrâhîm al-Ġazzî (*d.* A.H. 524=A.D. 1130); (48) Al-Arjânî (*d.* A.H. 544=A.D. 1149); (49) Ibn Qalâqis (*d.* A.H. 567=A.D. 1171); (50) Al-Qâḍî al-Fâḍil (*d.* A.H. 596=A.D. 1199); (51) Ibn an-Nabîh (*d.* A.H. 619=A.D. 1222); (52) Ibn 'Ammâr al-Mawṣili (*d.* A.H. 622=A.D. 1225); (53) Al-Ḥâjirî (*d.* A.H. 632=A.D. 1234); (54) Zuhair al-Miṣrî (*d.* A.H. 656=A.D. 1258); (55) Ibn Hutaim al-Yamanî (*d.* A.H. 656=A.D. 1258); (56) Aḍ-Ḍahabî (*d.* A.H. 748=A.D. 1347); (57) Ibn Sarâyâ al-Ḥillî (*d.* A.H. 750=A.D. 1349); (58) Ṣalâḥaddin aṣ-Ṣafadî (*d.* A.H. 764=A.D. 1362); (59) Ibn Nubâtah al-Miṣrî (*d.* A.H. 768=A.D. 1366); (60) 'Alî bin Aḥmad al-Umawî (*d.* A.H. 833=A.D. 1429); (61) 'Alî bin Abi'l-Ḥasan Ibrâhîm al-Anbârî (*d.* A.H. 988=A.D. 1580).

Contents:—

Part I.

Bâb I. Amatory poems alphabetically arranged, in six *faṣl*, as follows:—

I. Fol. 1ᵇ الفصل الاول في الغزل

II. Fol. 121ᵃ. الفصل الثاني في الغزل الجناس التام

III. Fol. 136ᵃ. الفصل الثالث في طول الليل و قصرة

IV. Fol. 140ᵇ. الفصل الرابع في الطيف

V. Fol. 146ᵇ. الفصل الخامس في الاشعار الموشحة من الغزل

VI. Fol. 156ᵇ. الفصل السادس في محاسن الخلق منظوما على الترتيب من الراس الى القدم *

Bâb II. Poems on the absence of a beloved one, arranged in alphabetical order according to the rhymes, fol. 161ᵇ.

Bâb III. Poems on spring, in the following two *faṣl*:—

I. Fol. 204ᵃ. الفصل الاول في الربيع و ذكر الرياض

II. Fol. 211ᵃ. الفصل الثاني في ذكر الرياحين و الفواكه

Bâb IV. Poems relating to drinking wine, flute-playing and boon companions, fol. 218b.

Bâb V. Facetious poems, fol. 235a.

Part II.

Bâb I. A collection of pithy sayings and of rare proverbs in verse, in two *faṣl*, as follows:—

I. 242a. الفصل الاول فی طلب العلم و الحث علیه

II. 248a. الفصل الثانی فی الادب و نوادر الحکمة

Bâb II. Poems on personal dignity and pride, in two *faṣl*, as follows:—

I. Fol. 258a. الفصل الاول فی شرف النفس

II. Fol. 267a الفصل الثانی فی الفخر و المفاخرة

Bâb III. Descriptive poems and riddles, in the following two *faṣl*:—

I. Fol. 279a. الفصل الاول فی الاوصاف

II. Fol. 285a. الفصل الثانی فی الالغاز

Bâb IV. Poetical correspondence, in six *faṣl*, as follows:—

I. Fol. 291b. الفصل الاول فی المکاتبات

II. Fol. 293b. الفصل الثانی فی الاجوبة

III. Fol. 295a. الفصل الثالث فی الاعتذار

IV. Fol. 296b. الفصل الرابع فی الشفاعات

V. Fol. 297a. الفصل الخامس فی التقاضی و التذکر و الوعد و الالتماس *

VI. •Fol. 298a. الفصل [ السادس ] فی الهدیة

Bâb V. Poems in praise of kings and Amîrs, alphabetically arranged, in four *faṣl*, as follows:—

I. Fol. 300a. الفصل الاول فی المدح

II. Fol. 357b. الفصل الثانی فی الشکر

III. Fol. 359a. الفصل الثالث فی طلب الحوائج

IV. Fol. 360b. الفصل الرابع من غیر التام و هو من المدیح

Bâb VI. Complaints and reproaches in verse, in two *faṣl*, as follows :—

I. Fol. 361[b]. الفصل الاول فى العتاب

II. Fol. 365[a]. الفصل الثانى فى الشكوى و الاستعطاف

Bâb VII. Satires, in the following two *faṣl* :—

I. Fol. 366[b]. الفصل الاول فى ذم الزمان و اهله

II. Fol. 368[b]. الفصل الثانى فى الهجاء

Bâb VIII. Elegies, fol. 374[a].

No other copy of the work is known.

Written in bold Indian Naskh, with numerous short lacunæ. Slightly water-stained.

Not dated; probably 17th century.

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## ELEGANT PROSE.

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### No. 2574.

foll. 293; lines 13; size 10×7; 6¾×4.

نهج البلاغة

## NAHJ AL-BALAĠAH.

A collection of the lectures, letters and maxims of 'Alî bin Abî Ṭâlib (A.H. 35–40=A.D. 656–661), the fourth Caliph, by Radîaddîn Abu'l-Hasan Muhammad bin al-Husain, better known as Ash-Sharîf ar-Radî al-Mûsawî رضى الدين ابوالحسن محمد بن الحسين الشهير بالشريف الرضى الموسوى.

Beginning :—

اما بعد حمد الله الذى جعل الحمد ثمنا لنعمائه و معاذا من بلائه و وسيلا الى جنانه و سببالزيادة احسانه الخ *

Ash-Sharîf ar-Radî, whom aṣ-Ṣa'âlibî describes as the best poet ever produced by the tribe of Quraish, belonged to a very learned and noble Shî'ah family of Baġdâd. He was born in A.H. 359=A.D. 969. He began to compose verses soon after he had passed his tenth year. One of his most brilliant poems is that which he addressed in the form of a letter to Caliph Al-Qâdir-billâh (A.H. 381–422=A.D.

991–1031). Besides his poetical compositions he wrote a work on the rhetorical figures of the Qurân, entitled *Ma'âni al-Qurân*; a treatise on the metaphors of the Qurân, entitled *Majâzât al-Qurân*; a commentary on the Qurân, entitled *Ḥaqâ'iq at-Tanzîl*; a work on the twelve Imâms, entitled *Khaṣâ'iṣ al-A'immah*; a work on the poet Abû Tammân (*d.* A.H. 231=A.D. 845), entitled *Kitâb az-Ziyâdât fî Shi'r Abî Tammâm*; a treatise on jurisprudence, entitled Ta'lîqu Khilâf al-Fuqahâ', a gloss on *Al-'Îḍâḥ*, a work on grammar by Abû 'Alî al-Fârisî (*d.* A.H. 377=A.D. 987); and a collection of poetical correspondence between the author and his great contemporary Abû Isḥâq Ibrâhîm bin Hilâl aṣ-Ṣâbî (*d.* A.H. 384=A.D. 994). He held the exalted post of Naqîb al-Ashrâf (chief of the descendants of the Prophet) at Bagdâd, where he died on Sunday, the 6th Muḥarram, A.H. 406=A.D. 1015. For further particulars of his life and works see Ibn Khallikân (De Slane's translation), vol. iii, p. 633; Mir'ât al-Janân, fol. 244[a]; Dustûr al-I'lâm, fol. 53[a]; Kitâb ar-Rijâl by An-Najâshî, fol. 163[b]; Muntaha'l-Maqâl, fol. 180[b]; Manhaj al-Maqâl, fol. 281[b]; Khulâṣat al-Aqwâl, fol. 98[a]; Nasamat as-Saḥar, vol. ii, fol. 130[b]; Brock., vol. i, p. 82.

In Kashf al-Ḥujub, fol. 156[b], the work is attributed to Ash-Sharîf ar-Raḍî, while in Brock., vol. i, p. 404, it is ascribed to As-Sayyid al-Murtaḍâ (*d.* A.H. 436=A.D. 1044). Ibn Khallikân (De Slane's translation, vol. ii, p. 256) and Ḥâj. Khal. (vol. vi, p. 40) state that it is a disputed point whether the book was compiled by Ar-Raḍî or by Al-Murtaḍâ. In the commentaries noticed below the work is, however, assigned to the former.

It is also a matter of controversy among scholars whether the book is authentic or not. The Shî'ahs generally believe it to be authentic, while the Sunnîs differ, because it contains, besides abusive utterances about the first three Caliphs, some ideas of a later time founded on Greek philosophy, which cannot be supposed to have been known to 'Alî.

The work is divided into three chapters, as follows:—

I. 'Alî's lectures and sayings, fol. 1[a].

II. His letters and precepts, fol. 188[b].

III. His maxims, fol. 249[a].

The colophon at the end of the second chapter reads thus:—

تمت الخطب من نهج البلاغة من كلام مولانا امير المؤمنين و امام
المتقين على بن ابى طالب كرم الله وجهه كتبه العبد الضعيف المحتاج
الى رحمة ربه الغنى على المرشدى الشكانى اصلح الله حاله فى الدارين

و سلم تسليما دائما ابدا كثيرا تحريرا فى عشرين شهر شعبان سنة ثمان
و ستين و ثمانمائة *

For other copies see Berlin, Nos. 8664–5; Paris, No. 2423; *Br. Mus.*, No. 1431; Br. Mus. Suppl., Nos. 527, 1238; Cairo, vol. iv, p. 341; Nûr 'Usmânîyah, No. 4361; Ayâ Şûfiyah, No. 4361; and Bûhâr, No. 413.

The work has been printed in Cairo, A.H. 1290.

A very fine copy. Written in good but imperfectly vocalised Naskh, within gold and coloured ruled borders, with a tastefully illuminated double page 'Unwân. The headings are in gold.

Dated the 20th Sha'bân. A.H. 868= A.D. 1463.

Scribe: على المرشدى الشكانى .

The last 42 folios, which were wanting in the original MS., have been supplied by one Sayyid Haidar; in a good imitation of the older writing.

Fol. 1ᵇ contains, besides an illegible seal, the autograph of Mahmûd Shâh II (A.H. 887–924=A.D. 1482–1518), a ruler of the Bahmanid dynasty of Gulbarga.

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## No. 2575.

foll. 329; lines 7; size 8½ × 5½; 7¾ × 4½.

The Same.

Another copy of the same work, with an interlinear Persian version.

The text begins as usual. The Persian version begins thus:—

پس از حمد خدای تعالی آنکه گردانید ستائش رابها برای نعمتهای
او و پناه گاه از آزمائش او و پیوستگی و نزدیکی جستن بسوی بهشت او
و سبب گردانید برای زیادت نیکوئی خود الخ *

The text is written in beautiful large Naskh, with vowel points, within gold and black ruled borders. Fol. 1ᵇ contains an illuminated frontispiece. The headings are in red. The Persian version is written in fair Nasta'lîq, in red.

Not dated; probably 15th century.

The title-page and the last folio are covered with seals and signatures of former owners of the MS., the earliest of which is dated A.H. 1025=A.D. 1616.

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## No. 2576.

foll. 408; lines 35; size $12\frac{1}{4} \times 7\frac{1}{2}$; $9\frac{1}{4} \times 5$.

شرح نهج البلاغة

## SHARH NAHJ AL-BALÂĠAH.

A commentary on the *Nahj al-Balâġah*, by 'Izzaddîn Abû Hâmid 'Abdalhamîd bin Hibatallâh bin Muhammad bin al Husain, better known as Ibn Abi'l-Hadid al-Madâ'inî عز الدين ابو حامد عبد الحميد بن هبة الله بن محمد بن الحسين الشهير بابن ابى الحديد المدائنى.

Complete in two separate volumes.

Vol. I.

Beginning:—

الحمد لله الذى تفرد بالكمال فكل كامل سواه منقوص و استوعب عموم المحامد و المدائح فكل ذى عموم عداه مخصوص الخ *

The author, a great Shi'ah scholar and poet, was born at Madâ'in on Saturday, the 1st Du'l Hijjah, A.H. 586=A.D. 1190. He wrote several works, the most instructive of which, besides the present work, is *Al-Falak ad-Dâ'ir 'ala'l-Maṣal as-Sâ'ir*, a refutation of Ibn al-Aṣîr al Jazarî's *Al-Maṣal as-Sâ'ir* a standard work on the art of Literary composition (see Lib Cat. No. 2194). Ibn Khallikân (De Slane's translation, vol. iii, p. 543) places Ibn Abi'l-Hadid's death in A.H. 655=A.D. 1257; but the author of Nasamat as-Sahar (vol. ii, fol. 36[a]), on the authority of Ad-Dahabî and others, states that he died in Bagdâd seventeen days before its sack by the Tartars. As this event took place on the 6th Safar, A.H. 656=A.D. 1258, he must have died in the beginning of that year. See also Brock., vol. i, pp. 249, 282 and 405.

The preface includes a dedication to Mû'ayyidaddîn Abû Ṭâlib Muhammad bin Ahmad bin Muhammad bin al-'Alqamî (*d.* A.H. 656=

A.D. 1258; see Mir'ât al-Jamân, fol. 415b), the grand Vizier of al-Musta'ṣim-billâh (A.H. 640–656=A.D. 1242–1258), the last 'Abbâsid Caliph of Baġdâd.

The work begins with a chapter on the *Imâmat* or the question of leadership in Islâm. Then comes a section containing a biographical account of As-Sayyid ash-Sharîf ar-Raḍî (*d.* A.H. 406=A.D. 1015), the author of the text. The commentary proper begins on fol. 6b with the heading: القول فى شرح خطبة نهج البلاغة. The entire work is divided into twenty *Juz*. The present volume consists of the first ten *Juz*.

For other copies see Br. Mus., Nos. 1675–7; Br. Mus. Suppl., No. 527; and Cairo. vol. iv, p. 277. See also Ḥâj. Khal., vol. vi, p. 407.

The work has been lithographed in Teheran A.H. 1271.

It appears from the colophon at the end of the first *Juz* that the MS. was transcribed at Mecca by a certain Ṣâliḥ bin Nâṣiḥ al-Yamanî al-Ânisî.

Written in good Arabian Naskh, within gold and coloured ruled borders, with an illuminated frontispiece.

Dated A.H. 1076=A.D. 1665.

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## No. 2577.

foll. 392; lines and size same as above.

The Same.

Vol. II.

The second volume of the same commentary beginning with the 11th *Juz* and extending to the end of the 20th *Juz*.

The colophon reads thus:—

هذا آخر الجزء العشرين و تم به الكتاب و لله الحمد كما هو اهله *

Written by the same scribe, Al-Ânisî.
Dated A.H. 1076=A.D. 1665.

## No. 2578.

foll. 521; lines 33; size 13½×6½; 10×4.

شرح نهج البلاغة

# SHARH NAHJ AL-BALAĠAH.

A commentary on the *Nahj al-Balâġah*, by Kamâladdîn bin Maiṣam bin 'Alî bin Maiṣam al-Baḥrânî كمال الدين ميثم بن على بن ميثم البحرانى, a Shî'ah traditionist of considerable repute. He wrote, besides the present work, a shorter commentary on the *Nahj al-Balâġah*; a commentary on the *Mi'at Kalmah*; a treatise on the Imâmat or the question of leadership in Islam; a treatise on scholastic theology; and a treatise on the divisions of knowledge. He died, according to Kashf al-Ḥujub, fol. 94ᵇ, in A.H. 679=A.D. 1280.

Beginning:—

سبحانك اللهم و بحمدك توحدت فى ذاتك فحسر عن ادراكك انسان كل عارف و تفردت فى صفاتك فقصر عن مدحك كل واصف ... ......... اما بعد فلما كان المقصود الاول من بعثة الانبياء و الرسل بالكتب الالهية الخ *

We learn from the preface that the work was compiled in Baġdâd at the instance of Khwâjah 'Aṭâ Malik, the author of *Târîkh Jahânkushâ'i*, a Persian history of the Muġal empire from the rise of Chingîz Khân to the expedition of Hulâkû Khân against the Ismâ'îlis, A.H. 654=A.D. 1256. This Khwâjah 'Aṭâ Malik, who held the post of Ṣâḥib Dîwân, or civil governor, of Baġdâd, died on the 4th Du'l-Ḥijjah, A.H. 681=A.D. 1282 See Ḥabîb as-Siyar, vol. iii, *Juz* i, pp. 59-70, and Mujmal Faṣîḥî, 192ᵃ.

The work begins with a *Muqaddimah* (Introduction), divided into three *Qâ'idah*, each being subdivided into several sections. The three *Qâ'idah* are as follows:—

I. On rhetoric, fol. 2ᵇ.

II. On eloquence, fol. 19ᵃ.

III. On the distinctive attributes of 'Alî, fol. 24ᵃ.

The commentary proper begins on fol. 28ᵇ with the heading خطبة الكتاب.

The work was completed, as stated by the author at the end, on Saturday, the 6th Ramaḍân, A.H. 677=A.D. 1278.

The work has been lithographed in Teheran, A.H. 1274.

Written in fair Arabian Naskh, with quotations from the text marked with the word قوله in red. Foll. 37ᵇ and 39ᵇ contain large gaps. Slightly worm-eaten.

Not dated; probably 15th century.

According to a note at the end the last folio was added at the instance of the founder of the library in A.H. 1296=A.D. 1879.

The title-page contains, besides seals and signatures of several former owners of the MS., a short biographical notice of the author, extracted from *Amal al-Âmil* of Muḥammad bin al-Ḥasan bin 'Alî al-Ḥurr al-'Âmulî.

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## No. 2579.

foll. 459; lines 31; size 12½×8; 9×5.

The Same.

Another copy of the same work, beginning as the above.

Written in good Naskh, within gold and black ruled borders; with an illuminated frontispiece and a double-page 'Unwân.

Not dated; probably 16th century.

The title-page bears the seals and signatures of Nawwâb Sayyid Wilâyat 'Alî Khan and of his grandson Sayyid Khurshîd Nawwâb of Patna City.

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## No. 2580.

foll 201; lines 17; size 9×6½; 7×3¾.

(Three separate works bound together.)

foll. 1–147. I.

كتاب التمثل و المحاضرة

## KITÂB AT-TAMAṢṢUL WA'L-MUḤÂḌARAH.

A collection of proverbs and pithy sayings in prose and verse, by Abû Manṣûr 'Abdalmalik bin Muḥammad bin Ismâ'îl aṣ-Ṣa'âlibî

ابو منصور عبد الملك بن محمد بن اسمعيل الثعالبی (*d.* A.H. 429=A.D. 1038; see Lib. Cat., vol. xii, No. 791).

Beginning :—

کتب ابو منصور عبد الملك بن محمد بن اسمعیل الثعالبی الی حضرة الامیر شمس المعالی - اما علی اثر حمد الله و الثناء علیه الذی هو اول کتابه و آخر دعوی ساکنی دار ثوابه الخ *

The author tells us in the preface that he wrote this work after completing his work entitled *Al-Mubhij*, which he had written for his patron, Shamsalma'âlî Qâbûs (A.H. 366–403= A.D. 976–1012), the fourth ruler of the Ziyârid dynasty of Jurjân. The present work is also dedicated to that ruler.

The work is divided into four *Faṣl*, as follows :—

I. Fol. 4ᵃ. الفصل الاول من کتاب التمثل و المحاضرة فی المدخل و الانموذج *

II. Fol. 46ᵇ. الفصل الثانی فی سیاقة ما یجری مجری الامثال من الاقوال الصادرة عن طبقات الناس *

III. Fol. 75ᵇ. الفصل الثالث فیما یکثر التمثل به

IV. Fol. 119ᵇ الفصل الرابع فی سائر الفنون و الاغراض

The fourth or the last *Faṣl* is subdivided into the following four sections :—

(1) فی ما یتمثل به او یجری مجری المثل من ذکر احوال الناس و اطوارهم المختلفة * , fol. 119ᵇ.

(2) فی المحاسن و مکارم الاخلاق و الممادح fol. 127ᵃ.

(3) فی ذکر المقابح و مساوی الاخلاق fol. 136ᵇ.

(4) فی فنون شتی و انحاء مختلفة الترتیب fol. 142ᵇ.

For other copies see Leyden, No. 454, and Cairo, vol. iv, p. 220. See also Ḥâj. Khal., vol. ii p. 420, and Brock., vol. i, p. 286.

foll. 148–159. ۱۲

A short fragment of an anonymous work containing anecdotes, miscellaneous notices and extracts in prose and verse. It opens abruptly thus :—

قبل لاعرابى اى شئى امنع فقال ممازحة المحب و محادثة الصديق و امانى تقطع بها ايامك من البيان للجاحظ و قالوا ثلاث يسرع البهن الخلف الحريق و التزويج و الحج الخ *

foll. 160–201. III

[كتاب فى تاريخ العرب]

## [KITÂB FÎ TA'RÎKH AL-'ARAB.]

An anonymous work containing short notices relating to the pre-Islamic history of Arabia.

Beginning :—

قال ابو عبيدة معمر بن المثنى التيمى تيم قريش مولى لهم كان العرب العكاظيون لايعدون من الشئ الا ثلثة ثم يكفون و لا يزيدون عليها شيئا وان لحق بعد شئ مثل الثلاثة التى عدوا عدوا قبل ذلك لم يعدوه معه الخ *

All the above three works are written in fair Arabian Naskh, with vowel points.

Not dated : probably 17th century.

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No. 2581.

foll. 104 ; lines 17 ; size 12×9 ; 9¼×6½.

مقامات الحريرى

## MAQÂMAT AL-ḤARÎRÎ.

A fine old copy of the well-known *Maqâmat* of Abû Muḥammad al-Qâsim bin 'Alî al-Ḥarîrî ابو محمد القاسم بن على الحريرى (*d.* A.H. 516= A.D 1122 : see Lib. Cat., vol. xx, No. 1974).

Beginning :—

انا نحمدك على ما علمت من البيان و الهمت من التبيان الخ *

We learn from Ḥâj. Khal., vol. vi, p. 59, that the work was composed at the instance of Anûshirawân bin Khâlid, who served as a minister under the Caliph Al-Mustarshid-billâh (A.H. 512-529= A.D. 1118-1135) and under Sultân Mas'ûd (A.H. 527-547=A.D. 1133-1152), a king of the Saljuq dynasty of Asia Minor.

The work, which is divided into fifty *Maqâmah*, deals with the adventures of one Abû Zaid as-Sarûjî, and is written in a very pompous style.

For other copies see Br. Mus. Suppl., No. 1006, India Office, No. 808; Wien, No. 371; Paris, Nos. 3924-36; Berlin, No. 8538; Cairo, vol. iv, p. 329; Nûr 'Uṣmâniyah, Nos. 4261-8; Ayâ Ṣûfiyah, Nos. 4287-94; Ḥamîdîyah, No. 1196; Yenî, Nos. 1008-9; Ḥûr Lailâ, Nos. 372-3; Râmpûr, p 618; and Bûhâr, No. 414.

The work has been frequently printed and lithographed. For printed editions see Brock., vol. i, p. 276, and Iktifâ' al-Qunû', p. 283.

The title page reads thus :—

كتاب فيه المقامات للحريري برسم الخزانة العالية ........ ابو بكر
ولد الجناب العالى المولوى السيفا الاشرفى الملكى الصالحى عمره الله
ببقائه و نفعه بالعلم الشريف بمنه و كرمه *

According to this the present copy was transcribed for the library of Al-Malik al-'Âdil Saifaddîn Abû Bakr (A.H. 635-637=A.D. 1237-1239), the Sulṭân of Egypt.

The colophon runs thus :—

كتبها بجبل الصالحين فى سنة ثلثين و ستمائة *

Written on thick creamy paper in fair and fully vocalised Naskh, with some marginal notes. The headings are in Ṣulṣ, sketched in black and filled with gold. The title-page is tastefully illuminated.

Dated A.H. 630=A.D 1232.

The last folio contains, besides notes and extracts from other books, notes by several former owners of the MS., the earliest of which is dated A.H. 1139=A.D. 1726.

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## No. 2582.

foll. 175; lines 13; size $9\frac{1}{2} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 4$.

The Same.

Another copy of the same work.

Beginning :—

قال الشيخ الامام الاجل ........... ابو محمد القاسم بن على بن عطاء الملک الحریری تغمده الله برحمته و اسکنه بحبوحة جنته اللهم انا نحمدك على ما علمت من البيان الخ *

Written in old Arabian Naskh, with interlinear and marginal notes. Slightly worm-eaten and water-stained. The first seven folios are in a later hand.

Not dated; probably 14th century.

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## No. 2583.

foll. 170; lines 19; size $8\frac{1}{2} \times 6$; $6\frac{1}{4} \times 3$.

The Same.

An illustrated copy of the same work, beginning as No. 2581 above.

Written in elegant Arabian Naskh, within double red ruled borders; with forty-two quaint miniatures. Foll. 1-12, 14-18, 23-27, 29, 38, 44-45, 109-113, 116-121, 138-145, 166-170 are in a later hand.

Not dated, probably 16th century.

The title-page contains two illegible seals. A seal, bearing the inscription لسان السلطان محمود ادولة منشی محمد مدر علي خان بهادر, dated A.H. 1277 = A.D. 1859, is found on fol. 1b.

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## No. 2584.

foll. 213; lines 13; size 5½×4; 4×2½.

شرح مقامات الحريري

# SHARḤ MAQÂMÂT AL-ḤARÎRÎ.

An anonymous commentary on the *Maqâmât* of Al-Ḥarîrî.

The MS. is defective at the beginning as well as incomplete at the end. It opens abruptly with the following words of the commentary on the preface of the *Maqâmât*:—

فلما اوقعه على جنبه بحث الصيد باضلانه [sic اظلافه] فى الارض فظهرت شفرة فاخذها و ذبحه بها و المثل الثانى ما ذكره حارث ابن حسان الشيبانى لقبيلة من تميم الخ *

The commentary on the first *Maqâmât* begins thus:—

المقامة الاولى و هى صنعانية - اقتعدت البعير أى جعلته قعدة و هى الدابة المختصة بالركوب و القعدة المرّة الواحدة و القعدة بالكسر الحال كالجلسة والركبة . القعيدة المراة المقعودة من غير نكاح و قعد واقتعد بمعنى واحد كما يقال ضجع واضطجع الخ *

The author, whose name cannot be discovered, must have lived towards the end of the 6th century of the Hijrah, for he refers to Ibn al-Bâqillânî as his Shaikh and teacher in the following terms (fol. 194ª):—

و ابو عمرو بن العلاء البصرى الفقا فى مالك القراء و النحاة كان يزن التمر فاحتفه طائفة يتعجبون من ضاء . عمله فقال لهم مالكم تتكا كاؤن على تكا كاء الفراش افرنقعوا عنى هكذا حدثنى شيخى ابن البا قلانى بواسط العراق فى جامع الحجاج بن يوسف فى زاوية عاصم بن النجود المقرى حين قرات بها *

This Ibn al-Bâqillânî, whose full name is Abû Bakr 'Abdallâh bin Manṣûr bin 'Umar bin Rabî'ah al-Wâsitî, was born at Wâsiṭ on the 14th Muḥarram, A.H. 500=A.D. 1106. He studied under Abu'l-'Izz al-Qalânisî (*d.* A.H. 521=A.D. 1127), Sibt al-Khayyâṭ (*d.* A.H.

541=A.D. 1146), Abû 'Alî al-Ḥasan bin Ibrâhîm al-Fâriqî (*d.* A.H. 528=A.D. 1133) and others. He attained high proficiency in all the branches of Muhammadan literature, especially in the various readings and correct pronunciation of the Qurân. Aḏ-Ḏahabî, Ṭabaqât al-Qurrâ' fol. 130ᵃ, describes him as the foremost Qurân-reader of 'Irâq in his time. He held for about forty years the post of a professor in the Madrasah attached to the mosque of Wâsiṭ, where he died in A.H. 593=A.D. 1196. See Dustûr al-I'lâm, fol. 23ᵃ.

The copy breaks off abruptly in the middle of the commentary on the 47th *Maqâmah*. The last words are as follows :—

و فى المثل رب لايم مليم و رب ملوم لاذنب له - وجنح الى سلمه

اى مال الى صلحه قال الله تعالى فان جنحوا للسلم ........ *

The commentary includes only those words of the text which require explanation.

No other copy of the work is known.

Written in fair Arabian Naskh, with the headings in red. Slightly water-stained.

Not dated ; probably 15th century.

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## No. 2585.

foll. 209 ; lines 20 ; size 9½ × 6¼ ; 6¾ × 3¼.

الايضاح

## AL-'ÎḌÂḤ.

A commentary on the *Maqâmât* of al-Ḥarîrî, by Abu'l-Fatḥ Nâṣir bin 'Abdassayyid al-Muṭarrizî ابو الفتح ناصر بن عبد السيد المطرزي (*d.* A.H. 610=A.D. 1213 ; see Lib. Cat., vol. XX, No. 2031).

Beginning :—

يقول عبد الله الفقير اليه .............. الحمد لله المحمود على

جميع الآلاء المشكور بحسن البلاء الخ *

Cf. Ḥâj. Khal., vol. vi, p. 62.

The commentary is preceded by a chapter dealing with rhetoric and poetical figures.

The work was completed, as stated by the author at the end, in A.H. 563=A.D. 1167.

For other copies see Berlin, Nos. 8540-2; München, No. 561; Paris, Nos. 3937-8; Escur., Nos. 269, 509-10; 608; Br. Mus., No. 616; Cairo, vol. iv, p. 210; Nûr 'Uṣmânîyah, Nos. 4061-3; and Râmpûr, p. 602.

Written in fair Indian Naskh.

Dated A.H. 1259=A.D. 1843.

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## No. 2586.

foll. 131; lines 45; size 12½×8¼; 10×6¼.

شرح مقامات الحريری

## SHARḤ MAQÂMÂT AL-ḤARÎRÎ.

A copious commentary on the *Maqâmât* of Al-Ḥarîrî, by Abu'l-'Abbâs Aḥmad bin 'Abdal-mu'min bin Mûsâ bin 'Îsâ al-Qaisî ash-Sharîshî ابو العباس احمد بن عبد المؤمن بن موسى بن عيسى القيسى الشريشى.

Complete in two separate volumes.

Vol. I.

Beginning:—

قال الشيخ الاستاذ اللغوى النحوى ابو العباس احمد ..............

الحمد لله الذى اختص هذه الامة باوضح الالسنة الخ *

The author, Ash-Sharîshî, a grammarian and lexicographer of eminent talent and repute, was born at Sharîsh, a town in Spain. He travelled much in the acquisition of learning and served as a teacher in several institutions of his native country. He wrote, besides three commentaries on the *Maqâmât* of Al-Ḥarîrî, commentaries on *Al-'Îḍâḥ* of Abû 'Alî al-Fârisî (*d.* A.H. 377=A.D. 987) and *Al-Jumal* of Al-Jurjânî (*d.* A.H. 474=A.D. 1081) and an abridgement of the *Nawâdir al-Ma'ânî* of Abû 'Alî al-Qâlî (*d.* A.H. 356=A.D. 967; see Dustûr al-I'lâm, fol. 107ᵃ). Our author died at his native town, A.H. 619=A.D. 1222. For further particulars of his life and works see Nafḥ aṭ-Ṭîb, vol. i, p. 376; Buġyat al-Wu'ât, fol. 111ᵇ; and Dustûr al-I'lâm, fol. 72ᵇ.

In the preface the author makes mention of Al-Fanjdîhî's commentary, from which he derived considerable material. This Al-Fanjdîhî, whose full name is Abû Sa'îd Muḥammad bin 'Abdrraḥmân

bin Muhammad al-Mas'ûdî, was born at Al-Fanjdîhah (a town in Khurâsân), A.H. 522=A.D. 1128. He made a journey to Syria, and settled at Damascus, where he enjoyed the favour of Al-Malik al-Afdal, the son of Sultân Salâhaddin Yûsuf al-Ayyûbî (A.H. 564–589=A.D. 1169–1193). Al-Fanjdîhî died at Damascus, A.H. 584=A.D. 1188. See Ibn Khallikân (De Slane's translation), vol. iii, p. 99.

The present work is the first of the three commentaries of Ash-Sharîshî noticed by Hâj. Khal., vol. vi, p. 63.

For other copies see Leyden, No. 413; Berlin, No. 8544; Paris, Nos. 3940–6; Alger, No. 1891; Cairo, vol. iv, p. 275; Ayâ Sûfiyah, Nos. 4121–4; Nûr 'Usmânîyah, Nos. 4057–60; Râmpûr, p. 602; and Âsafîyah, p. 1514.

The work has been frequently printed. For printed editions see Brock., vol. i, p. 277 and Iktifâ 'al-Qunû', p. 283.

The present volume ends abruptly in the middle of the 23rd *Maqâmah*. The last words are as follows:—

و حكى الفقيه ابو الحسين ان اباه حدثه ان الاديب ابا الطاهر ابن
ابى ركب حضر عنده بسبتة بقرية *

## No. 2587.

foll. 151; lines and size same as the above.

The Same.

Vol. II.

The second volume of the same work, beginning at the point where the first volume ends in the 23rd *Maqâmah*. The first words are as follows:—

مثقال فى نزهة سعبان [sic] لاستقبال رمضان فاكل مع من حضر ضروبا
من الاطعمة والالوان الخ *

Both volumes are written in fair Naskh, within double red ruled borders. The headings are in red.

Dated A.H. 1187=A.D. 1773.

Scribe: ابراهيم بن مبارك بن سليم.

Two fly-leaves at the end contain two short pieces called *Ar-Risâlat as-Sînîyah* and *Ar-Risâlat ash-Shînîyah*, by Al-Harîrî.

## No. 2588.

foll. 101; lines 30; size 9¼ × 6¼; 7½ × 4¾.

شرح المقامات

# SHARH AL-MAQÂMÂT.

An incomplete copy of a concise commentary on the *Maqâmât* of Al-Ḥarîrî, by Muẓhiraddîn مظهر الدين, with the following title:—

كتاب كاشف المشكلات فى شرح المقامات من تصانيف الامام العالم مظهر الملة و الدين نور الله قبره *

The commentator seems to be identical with Muẓhiraddîn Al-Ḥusain bin Maḥmûd bin Al-Ḥasan az-Zabdânî (or Az-Zaidânî), the author of *Al-Mafâtîḥ*, who flourished in the middle of the 7th century of the Hijrah. See Lib. Cat., vol. v, part ii, No. 348.

Beginning:—

الحمد لله الذى تلألأت شواهد قدرته على وجنات الموجودات الخ *

In the preface the author tells us that he wrote this commentary at the request of a number of his literary friends.

In a copy noticed in Cairo, vol. iv, p. 275, the author is called Muẓhiraddîn az-Zabrânî. Other copies are noticed in Leyden, No. 418, and Wien, No. 375, but without the author's name.

It appears from the old pagination of the MS. that foll. 2–113 are missing.

Written in old Arabian Naskh. Slightly worm-eaten.

Dated the last day of Sha'bân, A.H. 680=A.D. 1281.

The title-page contains notes by several former owners of the MS., the earliest of which is dated A.H. 720=A.D. 1320.

The last folio contains miscellaneous notes and extracts from other books.

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## No. 2589.

foll. 375; lines 27; size 9×6; 6½×3½.

المقالات الجوهرية على المقامات الحريرية

# AL-MAQÂLÂT AL-JAWHARÎYAH 'ALA'L-MAQÂMÂT AL-ḤARÎRÎYAH.

A commentary on the Maqâmât of Al-Ḥarîrî, by Ash-Shaikh Abû Bakr 'Abdal 'Azîz bin 'Abdallâh az-Zamzamî al-Makkî ash-Shâfi'î الشيخ ابو بكر عبد العزيز بن عبد الله الزمزمي المكي الشافعي, an illustrious poet and a scholar of considerable repute. He was born at Mecca, A.H. 900=A.D. 1494. He wrote, besides the present work, two poems in praise of the Prophet, composed in imitation of Al-Bûṣîrî's *Al-Kawâkib ad-Durrîyah* (No. 2529 above) and *Umm al-Qurâ*. He died in A.H. 976=A.D. 1568. The words بجنان الخلد قد اصبح form a chronogram for the date of his death. See An-Nûr as-Sâfir, fol. 163ᵃ.

Beginning :—

الحمد لله الذي رفع آيات العلم و الادب ............ اما بعد فيقول

فقير رحمة ربه و اسير وصمة ذنبه خير الدين بن تاج الدين الياس اذهب

الله تعالى عنه البأس انه لما رأيت شرح المقامات الحريرية و المقالات

التي هي بصفات المحاسن حرية للشيخ الفاضل ............ مولانا

المرحوم الشيخ ابى بكر عبد العزيز الزمزمي المكى الشافعي الخ *

We learn from the preface that the work was left by the author defective and incomplete in places, and it was subsequently revised and completed by Khairaddîn bin Tâjaddîn Ilyâs, a scholar of Medina, who flourished in the 12th century of the Hijrah.

The colophon reads thus :—

هذا آخر ما انتهى اليه المقامات الحريرية و تقليد اجيادها بالمقالات

الجوهرية فالحمد لله الذي بنعمته تتم الصالحات و برحمته تنال البركات

على يد شارح بعضها و بانى نقضها و واصل رفضها و فاتح عمقها خير الدين

بن تاج الدين الياس المدني خادم السنة السنية و الاحكام الشرعية بالروضة

النبوية في يوم الاحد المبارك اثني عشر في شهر رمضان المعظم ندرة [sic]
سنة الف و مائة و ستة و عشرين بمكة المشرفة *

According to this the work was revised and completed at Mecca in A.H. 1126=A.D. 1714.

For other copies see Cairo, vol. iv, p. 327, and Râmpûr, p. 602.

Written in fair Arabian Naskh, within double red and light green ruled borders. The quotations from the text are in red.

Dated the 12th Du'l-Qa'dah, A.H. 1154=A.D. 1741.

Scribe : عبد الجليل الزواوى البحيرى.

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## No. 2590.

foll. 135; lines 23; size 9 × 6¼; 6½ × 3¼.

The Same.

An incomplete copy of the same work, beginning like the above and breaking off abruptly towards the end of the 15th *Maqâmah*. The last words are as follows :—

و حذار بفتح الحاء و كسر الراء بمعنى احذر ـ من المكائدة حذار
نقلت له و الذي حرم اكل الربا قال الله تعالى ...... *

The MS. corresponds with foll. 1b–104b of the copy noticed above.

Written in rough Naskh, with quotations from the text in red.

Not dated; probably 19th century.

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## No. 2591.

foll. 328; lines 16; size 8½ × 6; 6¼ × 3½

القشامات

# AL-QUSHÂMÂT.

A commentary on the first half of the Maqamât of Al-Harîrî, by Muhammad Ismâ'îl Abû Muhammad al-Mushtâq bin Muhammad Wajîhaddîn al-Murâdâbâdî محمد اسمعيل ابو محمد المشتاق بن محمد وجيه الدين المراد ابادي.

Beginning :—

قال العبد الاواب الى رحمة ربه الوهاب محمد اسمعيل ابو محمد المشتاق ابن محمد وجيه الدين المرادابادى مولدا واللكهنوي معتدا اني صرفت برهة من الدهر في اقتناص شوارد الفنون العجيبة و اقتحمت موارد العلوم الغريبة فاذا فى الادب روض اريض ممطور يجتني فيه ثمرات الحبور الخ *

The author belonged to a learned family of Murâdâbâd, where he was born and brought up. After completing his education in his native town, he made a journey to Lucknow, where he settled permanently. He was sent by Naṣîraddîn Ḥaidar (A.H. 1243–1253=A.D. 1827–1837), king of Audh, as his envoy to the court of William IV, king of England. In this capacity he stayed for some time in London, where he married a Miss Duff, with whom he returned to India. He was a man of independant mind and vast learning, deeply versed in various branches of Arabic literature. He wrote, besides the present work, a gloss on Al-Yazdî's commentary on the *Tahḏib al-Manṭiq* of at-Taftâzânî, and a gloss on Al-Maibuḏî's commentary on the *Hidâyat al-Ḥikmat* of Aṯîraddîn al-Abharî (*d* A.H. 663=A.D. 1264). He died at Lucknow on the 15th Rabîʻ I, A.H. 1253=A.D. 1837. See Taḏkirah-i-ʻUlamâ'-i-Hind, p. 179.

The colophon reads thus :—

لقد احسن الله جل جلاله و عم نواله الينا باتمام شرح النصف الاول من المقامات و نسأل منه و نتضرع اليه بان يوفقنا لاختتام شرح النصف الآخر ايضا .......... قد تم الكتاب المستطاب لاستاذي الحبر الاريب و العلامة الاديب مولينا محمد اسمعيل دام ظله الظليل بيد العبد الضعيف قادر بخش لاهوري عفى الله عنه و هذا الكتاب المستطاب شرح المقامات مسمى بالقشامات *

According to this the MS. was transcribed within the lifetime of the author by his pupil Qâdir Bakhsh of Lahore.

No other copy of the work is known.

Written in fair Indian Nastaʻlîq, with quotations from the text marked with red ink lines above them.

Not dated; probably 19th century.

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## No. 2592.

foll. 27 ; lines 25 ; size 8×6½ ; 6¾×3½.

عنوان المرقصات و المطربات

# 'UNWÂN AL-MURQIṢÂT WA'L-MUṬRIBÂT.

A very interesting essay on the rhetorical beauties of the poetical compositions of Arabian poets, from the pre-Islamic period to the author's own time, arranged according to their chronological order.

By Abu'l-Ḥasan 'Alî bin Mûsâ bin Muḥammad bin Sa'îd al-Ġarnâṭî ابو الحسن علی بن موسی بن محمد بن سعید الغرناطی, a grammarian and historian of considerable repute. He traces his descent from 'Ammâr bin Yâsir, a companion of the Prophet. He was born at Granada, A.H. 610=A.D. 1213, and in the acquisition of learning he travelled numerous places. He wrote several instructive works on grammar, history and geography, and died, according to Buġyat al-Wu'ât, for. 287ᵃ, in Damascus on the 11th Sha'bân, A.H. 673=A.D. 1274, or, according to Ḥusn al-Muḥâḍarah, fol. 140ᵃ, in Tunis, A.H. 685=A.D. 1286. See also Dustûr al-I'lâm, fol. 67ᵃ, and Brock., vol. i, p. 336.

Beginning :—

اما بعد حمد الله الذي شرف الانسان علی سائر انواع الحیوان بنطق اللسان الخ *

The author tells us in the preface that he wrote this essay as an introduction to the *Jâmi'al-Murqiṣât Wa'l-Muṭribât* of Muḥammad bin Mu'allâ al-Azdî, dividing Arabic poetry into five kinds, viz., (i) *Al-Murqiṣ* (what makes one dance) ; (ii) *Al-Muṭrib* (what causes one to skip for joy) ; (iii) *At-Maqbûl* (what is agreeable) : (iv) *Al-Masmû'* (what is audible) ; and (v) Al-Matrûk (what is obsolete).

Incomplete at the end. The copy breaks off abruptly with the following lines of Sibt Ibn at-Ta'âwîḏî (*d.* A.H. 584=A.D. 1188) :—

بین السیوف و عینیه مشارکة * من اجلها قیل للاغماد اجفان

For other copies see Berlin, No. 7175 ; Cairo, vol. iv, p. 286 ; and Râmpûr, p. 606.

The work has been printed in Cairo, A.H. 1286.

Written in fair Arabian Naskh, with the headings in red. Not dated: probably 18th century.

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## No. 2593.

foll. 180; lines 15; size 10×7¼; 7¼×5¼.

المقامات الزينية

# AL-MAQÂMÂT AZ-ZAINÎYAH.

A work on the lines of Al-Ḥarîrî's *Al-Maqâmât* (No. 2581 above), by Shamsaddîn Abu'n-Nadâ Ma'add bin Naṣrallâh bin Rajab, better known as Ibn aṣ-Ṣaiqal al-Jazarî شمس الدين ابو الندى معد بن نصر الله بن رجب الشهير بابن الصيقل الجزري.

Beginning:—

الحمد لله الذي ايدنا بمنايح الآلاء الجم *

Cf. Ḥâj. Khal., vol. vi, p. 54.

The author, a grammarian and poet of considerable repute, died in A.H. 701 = A.D. 1301. See Bugyat al-Wu'ât, fol. 317ᵇ. and Brock., vol. ii, p. 159.

In the preface the author tells us that he composed this imitation of Al-Ḥarîrî's *Al-Maqâmât* at the request of his cousin, after whom he entitled it *Al-Maqâmât az-Zainîyah.* He states further that it deals with the adventures of a certain Abû Naṣr al-Miṣrî, which are supposed to be narrated by one Abu'l-Qâsim bin Jaryâl ad-Dimashqî, in fifty assemblies (مقامات).

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| | |
|---|---|
| Fol. 138ª. | المقامة الثامنة و الثلثون الموصلية |
| Fol. 142ᵇ. | المقامة التاسعة و الثلثون الرهاوية |
| Fol. 145ª. | المقامة الاربعون الاهوازية |
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| Fol. 153ª. | المقامة الثالثة و الاربعون الدمشقية |
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| Fol. 166ᵇ. | المقامة السابعة و الاربعون الضبطاء |
| Fol. 169ª. | المقامة الثامنة و الاربعون الجوينية |
| Fol. 175ᵇ. | المقامة التاسعة و الابعون الجزيرية |
| Fol. 180ª. | المقامة الخمسون اليمنية |

Slightly defective at the end. Only two or three folios seem to be wanting.

For other copies see Br. Mus., Nos. 669, 1403, and Nûr 'Uṣmânîyah, No. 4273.

It appears from a note on the title-page that the MS. was transcribed within the life-time of the author and that it was read in his presence by Ṣafîaddîn Muḥammad al-Âwî at Somnat.

Written in fair Arabian Naskh, with the headings in red. Worm-eaten and water-stained. The first and the last two folios are badly damaged.

Not dated: probably 13th century.

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## No. 2594.

foll. 96; lines 12; size 7×5¼; 4¼×3.

نسيم الصبا

## NASÎM AṢ-ṢABÂ.

A valuable copy of *Nasîm aṣ-Ṣabâ*, a collection of thirty short essays on various subjects, written in rhythmical prose by Badraddîn

**Abû Ṭâhir al-Ḥasan bin 'Umar bin Ḥabîb ad-Dimashqî ash-Shâfi'i** بدر الدين ابو طاهر لحسن بن عمر بن حبيب الدمشقي الشافعي, a traditionist of considerable repute and the author of several instructive works. He was born at Damascus, A.H. 710=A.D. 1310. He studied under his father, who held the post of Muḥtasib (superintendent of police) at Aleppo, and under several other distinguished scholars, including Ibn Nubâtah (*d.* A.H. 768=A.D. 1366), an illustrious poet of Egypt. For some time he served as a Qâḍî and then as a secretary to the government of Aleppo. He composed, besides the present work and those mentioned in Brock., vol. ii, p. 37, a gloss on Al-Qâlî's commentary on Al-Qazwînî's compendium of Shâfi'i law, entitled *Al-Ḥâwî aṣ-Ṣaġîr* (see Ḥâj. Khal., vol. iii, p. 6); a work on theology, entitled *Al-Kawkab al-Waqqâd* (see ibid., vol. v, p. 265); and a treatise giving a topographical account of Damascus, entitled *Tashnîf al-Masâmi' fî Waṣf al-Jâmi'*. He died at Aleppo, A.H. 779=A.D. 1377. See Ad-Durar al-Kâminah vol. i, fol. 181ª; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 153ª; and Dustûr al-I'lâm, fol. 38ᵇ.

Beginning:—

اما بعد حمد الله الذي اعلا مقام اهل الادب الخ *

The work has been twice printed in Egypt, viz., in Alexandria, A.H. 1289, and in Cairo, A.H. 1307.

For other copies see Berlin, Nos. 8380-1; Gotha, No. 2775; Leyden, No. 499; Paris, Nos. 3361-4; Bodl., vol. i, No. 1283; Escur., Nos. 305, 474, 551; Cairo. vol. iv, p. 307; and Ayâ Ṣûfiyah, No 4332.

The colophon reads thus:—

نجز بحمد الله تعالى و حسن توفيقه و صلوته على نبيه محمد و آله

و صحبه و سلامه الى يوم الدين و ذلك فى العشر الآخر من جمادى الاولى

من سنة خمس و ستين و سبعمائة ........... على يدى افقر عباد

الله تعالى و احوجهم الى مغفرته طاهر بن الحسن بن عمر بن حبيب

عفى الله عنهم اجمعين و هو حسبنا و نعم الوكيل *

According to this the MS., dated A.H. 765=A.D. 1363, was transcribed within the author's life-time by his son Ṭâhir.

It appears from a note at the end, written by the author in his own hand, that the MS. was collated with his original MS. in A.H. 766=A.D. 1364. The note runs thus:—

قوبل بالاصل [ sic اصل ] المكتبة بخطى فوافق وصح و كتبه منشيئه
الحسن بن عمر بن حبيب احسن الله عاقبته فى العشر الاواخر من صفر
سنة ست و ستين و سبعمائة و لله الحمد و الفضل و المنة *

Written in elegant Arabian Naskh, with vowel-points. The headings are in red.

The title-page and a fly-leaf at the beginning contain seals and signatures of several former owners of the MS., the earliest of which is dated A.H. 768=A.D. 1366.

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## No. 2595.

foll. 345; lines 28; size 11½×8; 9×5½.

مشارع الاشواق الى مصارع العشاق

# MASHÂRI' AL-ASHWÂQ ILÂ MAṢÂRI' AL-USHSHÂQ.

A work dealing with excellencies and advantages of waging war against infidels.

The full title of the work, as given in the preface, is as follows:—

مشارع الاشواق الى مصارع العشاق و مثير الغرام الى دار السلام *

Author: Muhîaddîn Aḥmad bin Ibrâhîm bin Muḥammad ad-Dimashqî ad-Dimyâṭî ash-Shâfi'î, better known as Ibn an-Nahhâs محى الدين احمد بن ابراهيم بن محمد الدمشقى الدمياطى الشافعى الشهير با بن النحاس. He was born at Damascus where he was brought up and educated; but subsequently he left it for Dimyât, where he settled permanently. He was a warrior of great spirit. He joined several religious wars, and was killed in a battle with crusaders near Aṭ-Ṭînah on the 13th Jumâdâ II, A.H. 814=A.D. 1411. See Al-Qabas al-Ḥâwî, vol. i, fol 28ᵇ, and Brock., vol. ii, p. 76.

Beginning:—

احمدك اللهم رب و اسئلك اعلى رتب الشهادة , اشهد ان لااله
الا انت و استودعك هذه الشهادة *

Cf. Ḥâj. Khal., vol. v, p. 545.

The author tells us in the preface that his chief object in the

present work is to inculcate a warlike spirit in Muslims and to persuade them to take part zealously in holy wars.

The work is based on authentic books of Ḥadîs̱ and Tafsîr, a list of which is given in the preface.

For other copies see Leyden, No. 1853; Escur., No. 1112; Alger, Nos. 1301-2; and Cairo, vol. iv, p. 324.

The work has been printed in Bûlâq, A.H. 1242.

Written in Maġribî Naskh, with vowel points. The headings are in red.

Dated A.H. 1248=A.D. 1832.

Two fly-leaves at the beginning contain miscellaneous notes and extracts from other books.

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## No. 2596.

foll. 56; lines 30; size $10\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 5$.

الحجة فى سرقات ابن حجة

# AL-ḤUJJAH FÎ SARAQÂT IBN ḤIJJAH.

A treatise on the plagiarism of Abû Bakr Ibn Ḥijjah al-Ḥamawî (*d.* A.H. 837=A.D 1433), by Shamsaddîn Muḥammad bin Ḥasan bin 'Alî bin 'Us̱mân an-Nawâjî ash-Shâfi'i شمس الدين محمد بن حسن بن على بن عثمان النواجى الشافعى (*d.* A.H. 859=A.D. 1455), for some account of whom see No. 2571 above.

Beginning :—

الحمد لله الذى امرنا ان نرد الامانات الى اهلها ..............

و بعد فلما نزل بمصر ما نزل من المصاب و حل باهلها من اليم العذاب الخ *

Incomplete at the end. The MS. breaks off abruptly with the following line of the author's own poem in praise of 'Abdalbâsiṭ az-Zainî, commander-in-chief of the Egyptian army :—

ان قال ان ابابكر له ثبت * التقديم قلت و فى قولى بلاغات

A copy of the work is noticed in Leyden, No. 509. See also Ḥaj. Khal., vol. ii, p. 17.

Written in fair Arabian Naskh, within double red and blue ruled borders. Water-stained.

Not dated; probably 18th century.

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## No. 2597.

foll. 308; lines 22; size 12×9; 8½×4¾.

سفينة العلم

## SAFÎNAT AL-'ILM.

The second part of a commentary by Muḥammad Mû'min bin al-Ḥâjj Muḥammad Qâsim al-Jazâ'iri محمد مؤمن بن الحاج محمد القاسم الجزائري on his own treatise entitled تعبير طيف الخيال في تحرير مناظرة العلم و المال.

The work tends to show by a comparison and contrast between knowledge and wealth the superiority of the former to the latter.

Beginning:—

بسم الله الرحمن الرحيم مفتتح كل كتاب كريم - رب اشرح لی صدری و یسر لی امری و وفقنی لتحریر مقالی .................. و بعد فیقول الشارح المؤلف الماتن المصنف العبد المذنب الاثم محمد مؤمن بن الحاج محمد قاسم الجزائری محتدا الشیرازی مولدا الخ *

At the end is a note by the author in his own hand, stating that he commenced to write the commentary on the day he finished the text, and that he completed it on the 17th Rabî' II, A.H. 1131=A.D. 1719. The entire work is divided into seven parts, each with a separate title. The titles are as follows:—

I. *Bahr al-'Ilm* (the ocean of knowledge).
II. *Safînat al-'Ilm* (the ship of knowledge).
III. *Madînat al-'Ilm* (the city of knowledge).
IV. *Khizânat al-'Ilm* (the treasury of knowledge).
V. *Ḥadîqat al-'Ilm* (the garden of knowledge).
VI. *Shajarat al-'Ilm* (the tree of knowledge).
VII. *Ṣamarat al-'Ilm* (the fruit of knowledge).

The present volume, which is stated on the title-page as well as in the colophon to be the second part of the work, was completed, as stated by the author at the end, on Monday, the 17th Rajab, A.H. 1124=A.D. 1712.

No other copy of the work is known.

Written in fair Arabian Naskh, with quotations from the text in red.

The date of the copy is not known; but it must certainly be earlier than the date of the author's autograph on the title-page, viz., A.H. 1130=A.D. 1718.

Scribe: محمد زمان بن شيخ حبيب الله لاهوری.

The title-page contains, besides the seals of Sulaimânjâh (A.H. 1243–1253=A.D. 1827–1837), Amjad 'Alî Shâh (A.H. 1258–1263=A.D. 1842–1847) and Wâjid 'Alî Shâh (A.H. 1263–1273=A.D. 1847–1856), rulers of Audh, the following two seals:—

I. The seal of Ḥakîm al-Mamâlik, the servant of Jahândâr Shâh Bâdshâh Ġâzî, dated A.H. 1124=A.D. 1712. This Jahândâr Shâh was the eldest son of Bahâdur Shâh, and grandson of 'Âlamgîr. He was crowned at Lahore on Thursday, the 14th Rabî' I, A.H. 1124=A.D. 1712. After reigning only nine months he was defeated and murdered by his nephew Farrukh-Siyar (A.H. 1124–1131=A.D. 1712–1719) at Agra. See Beale's Oriental Biographical Dictionary, p. 190.

II. A seal bearing the name of Asadallâh Khân Ġâlib, dated A.H. 1153=A.D. 1740. This Ġâlib is the son of the sister of Shaikh Muḥammad Afḍal of Allâhâbâd. He died in A.H. 1163=A.D. 1750. He must not be confounded with the celebrated poet of Delhi, who died in A.H. 1285=A.D. 1868.

Fol. 1[b] contains a seal bearing the inscription براعدای دین شد مظفر حسین, dated A.H. 1277=A.D. 1860.

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## No. 2598.

foll. 375; lines 19; size 13½ × 8½; 9 × 4¾.

شرح الخطبة الطنجية

# SHARḤ AL-KHUṬBAT AṬ-ṬAṢJÎYAH.

A copious commentary on a lecture of 'Alî (A.H. 35–40=A.D. 656–661), the fourth Caliph, delivered by him at a village between Medina and Kûfah.

By Muḥammad Kâẓim bin Muḥammad Qâsim al-Ḥusainî ar-Rashtî, a Shî'ah scholar of the 13th century of the Hijrah.

Beginning :—

الحمد لله رب العالمين و صلى الله على خير خلقه محمد و آله الطاهرين ........... اما بعد فيقول العبد الفقير الحقير الجانى ابن محمد قاسم محمد كاظم الحسينى الرشتى ان بعض السادات الاجلاء النبلاء حرسه الله تعالى عن كل ضراء ................ التمس من الفقير بيان الخطبة الغراء العلية العلوية الموسومة بالطتنجية و كشف رموزها و استارها الخ *

The work is divided into two parts. The first part ends on fol. 260ª with the following colophon :—

قد تم الجزء الاول من شرح الخطبة الشريفة فى يد شارحه فى شهر ذى قعدة الحرام فى سنة خمس و ثلثين و مائتين بعد الالف *

According to this the first part was composed in A.H. 1235=A.D. 1819.

It is stated at the end that the MS. was transcribed at Ḥâjjî Tarkhân, a town in Russian Turkistan.

No other copy of the work is known.

Written in fair Persian Naskh, within red and blue ruled borders. There is an illuminated frontispiece at the beginning of each part. Foll. 260ᵇ-261ª are blank.

Dated A.H. 1265=A.D. 1849.

Scribe : حسين بن محمد بن على بن ابراهيم كور جريشى .

## LETTERS.

### No. 2599.

foll. 194 ; lines 17 ; size 8¼ × 5⅝ ; 6¼ × 3½.

شرح رسالة ابن زيدون

## SHARḤU RISÂLATI IBN ZAIDÛN.

A commentary on the letter written in a most elegant style by Ibn Zaidûn from prison to Ibn Jahwar (A.H. 422–435=A.D. 1031–1043), King of Cordova, begging him to show favour to him.

Commentator: Ṣalâḥaddîn Abu'ṣ-Ṣafâ Khalîl bin Aibak aṣ-Ṣafadî صلاح الدين ابو الصفا خليل بن ايبک الصفدى (*d.* A.H. 764=A.D. 1363; see Lib. Cat., vol. xii, No. 652).

Beginning:—

الحمد لله الذى شرح صدورنا بالاسلام و طرح بالاستغفار عنا اعباء الاثام و منح اصداف الاسماع درر الادب الذى تقذفه الاقلام ........ و بعد فان رسالة ابن زيدون التي كتبها لابن جهور من الرسائل الطنانة الخ *

In his introduction the commentator gives a short biographical account of Ibn Zaidûn, the writer of the letter, whom he describes as a distinguished scholar and poet of Andalucia (Spain). This Ibn Zaidûn, whose full name is Abu'l-Walîd Aḥmad bin 'Abdallâh bin Gâlib bin Zaidûn al-Makhzûmi, was born in Cordova, according to Brock., vol. i, p. 274, in A.H. 394=A.D. 1004. He served as a minister under Ibn Jahwar, who, becoming angry with him, consigned him to prison, whence he addressed Ibn Jahwar the letter on which the present work is a commentary After gaining his liberty Ibn Zaidûn went to Seville, where he held the post of vizier under Al-Mu'taḍid Abû 'Âmir 'Abbâd (A.H. 434–461=A.D. 1042–1068). Ibn Zaidûn wrote several treatises in prose and verse for the princess Wallâdah, the daughter of Al-Mustakfî Muḥammad (A.H. 414–416=1023–1025), and died at Seville, A.H. 463=A.D. 1070. See Ibn Khallikân (De Slane's translation, vol. i, p. 123), and Dustûr al-I'lâm, fol. 60[b].

For other copies see Berlin, No. 8608; Paris, Nos. 3316–7; Leyden, No. 404; Bodl., vol. i, No. 1240; Br. Mus., No. 1074; Escur., Nos. 497, 543; and Nûr 'Usmânîyah, No. 3985.

The text of Ibn Zaidûn's letter has been edited and published by R. O. Besthorn, Copenhagen, 1889.

Written in fair Arabian Naskh, with quotations from the text in red.

Dated A.H. 1125=A.D. 1713.

Scribe: يوسف بن مصطفى بن حيدر.

Two fly-leaves at the beginning and two at the end contain miscellaneous notes and extracts from other books.

## No. 2600.

foll. 226; lines 19; size 9×6½; 6¼×3½.

The Same.

Another copy of the same work, beginning as the above.

The colophon reads thus :—

نجز كتاب تمام المتون الى شرح رسالة ابن زيدون تأليف الامام العلامة الفاضل البارع الاديب الكامل الاوحد ......... الشيخ صلاح الدين خليل بن ايبك الصفدى تغمده الله بالرحمة و الرضوان *

The colophon is followed by a short biographical account of the author, whose death is wrongly placed in A.H. 864=A.D. 1460.

Written in fair Naskh, with quotations from the text in red.

Dated the 8th Rabî' I, A.H. 1253=A.D. 1837.

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## No. 2601.

foll. 118; lines 17; size 8×5½; 7×4.

بديع الانشاء و الصفات فى المكاتبات و المراسلات

## BADÎ'AL-INSHÂ' WA'Ṣ-ṢIFÂT FI'L-MUKÂTABÂT WA'L-MURÂSALÂT.

A treatise on letter-writing, containing models of royal or official letters and formularies.

By Zainaddin Mar'î bin Yûsuf bin Abî Bakr bin al-Karamî al-Macdisî al-Ḥanbalî زين الدين مرعى بن يوسف بن ابى بكر بن احمد الكرمى المقدسى الحنبلى, (d. A.H. 1033=A.D. 1624; see Lib. Cat., vol. XV, No. 1067).

Beginning: —

قال العبد الفقير الى الله تعالى ........... الحمد لله الذى اكرم الانسان و حلاه بحلية النطق و البيان الخ *

For other copies see Gotha, Nos. 2828-9; Wien, No. 243; Leyden, Nos. 357-8; Paris, No. 4445: Br. Mus., Nos. 517, 1056; Br. Mus. Suppl, No. 1022; Cairo, vol. iv, p. 211; and Âṣafîyah, p. 108.

The work has been frequently printed in Cairo and Constantinople. For printed editions see Iktifâ' al-Qunû', pp. 351, 353, and Brock., vol. ii, p. 369.

Written in fair Arabian Naskh, with the headings in red.

Not dated; probably 18th century.

The title-page contains notes by several former owners of the MS., including 'Abdarraḥmân bin 'Alî as-Samhudî, a great scholar of Medina. This As-Samhûdî was born in A.H. 1095=A.D. 1684 at Medina, where he was brought up and educated. For a long time he held the post of Muftî in his native town. Afterwards he was appointed Khaṭîb and Imâm of the Prophet's mosque in Medina. He died in A.H. 1159=A.D. 1746. See Silkad-Durar, vol. ii, p. 308.

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## No. 2602.

foll. 127; lines 15; size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

المراسلات الساباطية

## AL-MURÂSALAT AS-SÂBÂṬÎYAH.

A collection of letters written by the author to his friends and relatives.

Author: Jawâd Sâbâṭ bin Ibrâhîm Sâbâṭ al-Ḥasanî al-Ḥanafî جواد ساباط بن ابراهيم ساباط الحسني الحنفي, a scholar of the 13th century of the Hijrah. For some account of his life see Lib. Cat., vol. x, No. 640.

Beginning:—

الا ان خير كلام نطق به اللسان و ابلغ نظام نمقه الانسان حمد الله الذى على البيان ........ و بعد فيقول كثير الانضغاط جواد ساباط بن ابراهيم ساباط باسفين الحسنى قدسئلنى من يثق بجودة محاورتى فى تحرير المراسلات الخ *

The author tells us in the preface that at the request of some of his friends, he collected his letters and arranged them in two *Maqâlah* and a *Khâtimah*. The present copy contains only the first *Maqâlah*, comprising Arabic letters. The second *Maqâlah*, consisting of Persian letters, and the *Khâtimah*, containing directions for poets and writers, are wanting.

The letters are arranged in chronological order. The last letter, addressed to 'Abdalfattâḥ al-Mizjâjî, is dated A.H. 1230=A.D. 1814.

The colophon reads thus:—

تمت المقالة الاولى من المراسلات السابلطية و الحمد لله على اتمامها *

Written in fair Naskh, with the headings in red. Slightly worm-eaten and water-stained.

Not dated; probably 19th century.

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## MISCELLANIES, ANECDOTES, ETC.

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### No. 2603.

foll. 119; lines 17; size 7¾×5½; 6×3½.

عقلاء المجانين

## 'UQALÂ' AL-MAJÂNÎN.

A collection of anecdotes relating to those saints and lovers whom the common people supposed to be insane.

By Abu'l-Qâsim Hasan bin Muḥammad an-Naisâbûrî, better known as Ibn Ḥabîb ابو القاسم حسن بن محمد النيسابوري الشهير بابن حبيب, the teacher of Aḥmad bin Muḥammad aṣ-Ṣa'labî (*d.* A.H. 427=A.D. 1036), the author of the well-known commentary on the Qurân. Ad-Dâ'ûdî, Ṭabaqât al-Mufassirîn, fol. 27ᵃ, on the authority of 'Abdalġâfir, describes him as a man of great learning, deeply versed in tradition, philology and history. He also established a reputation as a great preacher. According to Ad-Dahabî, he heard traditions from Abû Hatim Ibn Hibbân (*d.* A.H. 354=A.D. 965) and others. In his early years he followed the tenets of the Karrâmiyah sect, but later on he abandoned them for those of the Shâfi'ite. He wrote, besides the present work, a commentary on the Qurân and several treatises on philology and Qirâ'at. He died in A.H. 406=A.D. 1015. See Dustûr al-I'lâm, *fol.* 38ᵇ; Ṭabaqât al-Mufassirîn by Ad-Dâ'ûdî, *fol.* 27ᵃ; and Brock., vol. i, p. 156.

In the following title prefixed by the hand of the copyist the author is wrongly called Ḥusain instead of Ḥasan:—

كتاب عقلاء المجانين تصنيف ابى القاسم الحسين بن محمد بن حبيب رحمه الله تعالى *

Beginning :—

الحمد لله الذى تتحير دون ادراكه القلوب و الخواطر و تذهب فى ميادين اشراق نوره الاحداق و النواظر ......... اما بعد فشرف الانسان و فضيلته التى فاق جملة من اصناف الخلق بقلبه لا بجارحة من جوارحه الخ *

For a full description of the contents of the work see Berlin, No. 8328.

Written in Arabian Naskh, with occasional vowel-points. The headings are in thick Naskh. Foll. 1, 49 and 119 are in a later hand. Slightly worm-eaten.

Not dated; probably 15th century.

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## No. 2604.

foll. 327; lines 25; size 13×8; 8×4½.

## ربيع الابرار
## RABÎ' AL-ABRÂR.

A vast collection of sayings and anecdotes, by Abu'l-Qâsim Maḥmûd bin 'Umar az-Zamakhshari ابو القاسم محمود بن عمر الزمخشرى (*d.* A.H. 538=A.D. 1143; see Lib. Cat., vol. xviii, part ii, No. 1339).

Beginning :—

الحمد لله الواحد العدل الحمد لله الذى استحمد الى عباده بموجبات المحامد مما اسبغ عليهم من البوادى العوائد الخ *

The work is divided into three parts, to each of which a table of contents is prefixed.

For other copies see Br. Mus., pp. 334, 513; Gotha, No. 2133; Leyden, No. 470; Berlin, Nos. 8351–8; Paris, No. 3499; Cairo, vol. iv, p. 255; Nûr 'Usmâniyah, No. 3897; Yenî, No. 953; Ayâ Ṣûfiyah, Nos. 3934–5; Ḥamîdîyah, No. 1126; and Râmpûr, p. 593.

For abridgments see Ḥâj. Khal., vol. iii, p 344, and Brock., vol. i, p. 292.

The work has been printed in Cairo, A.H. 1292.

Written in fair Naskh, within double red and blue ruled borders. The headings are in red. Foll. 122ᵇ–124ᵃ and 228ᵇ–230ᵃ are blank.

Dated Saturday, the 15th Du'l-Qa'dah, A.H. 1080=A.D. 1669.

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## No. 2605.

foll. 20; lines 17; size 8×6; 5¾×4.

The Same.

Another copy of the same work, beginning like the above.

The title-page reads thus :—

النصائح الصغار البوالغ الكبار انشا الشيخ الامام الهمام ..............

ابو القاسم جار الله محمود بن عمر بن محمد الزمخشري قدس الله روحه

و نور بالرحمة ضريحه *

The MS. was transcribed at Kasmah (a town in Yemen) for An-Nâṣir-lidînallâh Muhammad (A.H. 1126–1128=A.D. 1714–1716), Imâm of Ṣan'â.

Written in fair Arabian Naskh, with vowel-points.

Dated A.H. 1100=A.D. 1688.

A seal bearing the inscription بر اعداى دين شد مظفر حسين, dated A.H. 1277=A.D. 1859, is found at the end.

Two fly-leaves at the end contain a copy of a royal mandate by Al-Mu'ayyad-billâh (A.H. 1029–1054=A.D. 1620–1644), Imâm of Ṣan'â, appointing his brother Sharafaddîn al-Ḥusain his crown prince It appears from a note at the end that this Sharafaddîn al-Ḥussain died within the life-time of Al-Mu'ayyad, A.H. 1050=A.D. 1640, and that he was succeeded by his younger brother, Al-Mutawakkil-'alallâh Ismâ'îl (A.H. 1054–1087=A.D. 1644–1676).

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## No. 2606.

foll. 155; lines 17; size 9×6¼; 6⅜×4.

المختار بانوار ربيع الابرار

# AL-MUKHTÂR BIANWÂR RABÎ' AL-ABRÂR.

The first part of an abridgment of the preceding work, by Aḥmad bin 'Abdal'azîz bin Muḥammad bin 'Abdarraḥîm bin al-Ḥasan, better known as Ibn al-'Ajamî ash-Shâfi'î احمد بن عبد العزيز بن محمد بن عبد الرحيم بن الحسن الشهير بابن العجمى الشافعى . He flourished, according to Ahlwardt, in the 8th century of the Hijrah.

Beginning:—

احمد الله على نعمة التى سرحت النواظر في رياض ربيعها النواضر ......... و بعد فلما كانت الخواطر تستجم بالتنقل فى فنون الادب الخ *

The author's name is not found in the MS., but in a note on the title-page of a copy noticed in Berlin, No. 8354. Ḥâj. Khal. (vol. iii, p. 345) makes mention of the present work, but without the author's name.

In the preface, after describing the *Kâmil* of Al-Mubarrad (*d.* A.H. 285=A.D 998) and the *Rabî'al-Abrâr* of Az-Zamakhsharî as the best of their kinds, the author states that he wanted to keep both of them with him always, even on his travels. He states further that, as the latter work was too lengthy and tiresome for a traveller to take with him, he abridged it to the present concise form, when he was going to set out on a prolonged journey.

The colophon reads thus:—

تم الجزء الاول من كتاب انوار ربيع الابرار للزمخشرى *يتلوه باب الطاعة لله تعالى و رسوله على الله ........... كتبه العبد الفقير الى رحمة ربه محمد بن احمد بن عبد العزيز بن محمد بن عبد الرحيم بن العجمي الشافعي *

Written in fair Arabian Naskh, with vowel points. Slightly worm-eaten and water-stained.

Not dated; probably 8th century.

The title-page contains notes by several former owners of the MS., the earliest of which is dated A.H. 951 = A.D. 1544.

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## No. 2607.

foll. 190; lines 31; size 12 × 8¼; 8 × 5½.

نفحات ازهار ربيع الابرار

# NAFAḤÂTU AZHÂRI RABÎ' AL-ABRÂR.

An anonymous abridgment of Jârallâh az-Zamakhsharî's *Rabî'al-Abrâr*.

Beginning:—

الحمد لله الذى خص بنفحات كرمه من شاء من سكان حرمه ففاز ......... و بعد فانى لما كنت عاكفا بابواب المقام الشريف العالى المولوى الخ *

The preface includes a dedication to Jalâladdîn Abu'l-Fawâris Shâh Shiyâ' (A.H. 759–786 = A.D. 1357–1384), the second ruler of the Muẓaffarid dynasty of Fârs.

The work is divided into ninety-nine chapters. The first chapter is sub-divided into two sections, as follows:—

I. A short biographical notice of Jârallâh Maḥmûd bin 'Umar az-Zamakhsharî (*d.* A.H. 538 = A.D. 1143), the author of the *Rabî' al-Abrâr* (No. 2604 above).

II. Select verses of the same Jârallâh.

The headings of the remaining chapters are the same as in the *Rabî'al-Abrâr*. A table of contents is prefixed to the work.

No other copy of the work is known.

Written in Arabian Naskh, with some marginal notes, extracted from the *Rawḍat al-Akhyâr* of Muḥammad bin Qâsim (*d.* A.H. 940 = A.D. 1533).

Dated A.H. 1096 = A.D. 1685.

Scribe: عبد الله بن على بن داود.

Three fly-leaves at the beginning contain miscellaneous notes and extracts from other books.

The title-page contains notes by several former owners about their purchase of the MS.

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## No. 2608.

foll. 130; lines 13; size 9¾×6½; 7×4¾.

سلوان المطاع فى عدوان الاتباع

# SULWÂN AL-MUṬÂ' FÎ 'UDWÂN AL-ATBÂ'.

A collection of apologues and historical anecdotes, by Ḥujjat-addîn Abû 'Abdallâh Muḥammad bin Abî Muḥammad bin Muḥammad, better known as Ibn Ẓafar aṣ-Ṣaqalî حجة الدين ابو عبد الله محمد بن ابى محمد بن محمد الشهير بابن ظفر الصقلى, a grammarian and philologist of Sicily. He was born in Sicily and brought up and educated at Mecca. After finishing his education he travelled to Egypt and thence to several other countries of North Africa. He stayed for a long time at Al-Mahdîyah, where he took part as a warrior in defence of the country from Christian invaders of the neighbouring islands. Afterwards he visited his native island, Sicily, which he soon left for Aleppo, where he served as a professor in the Madrasah of Ibn Abî 'Aṣrûn. On account of a communal riot between Shî'ahs and Sunnîs, in which his collection of valuable books and other belongings were stolen by the rioters, he fled from Aleppo to Ḥamât, where he settled permanently. He spent the whole of his life in a struggle against poverty, and died at Ḥamât, A.H. 565=A.D. 1169. See Ibn Khallikân (De Slane's translation), vol. iii, p. 104; Yâqût, vol. vii, p. 102; Dustûr al-I'lâm, fol. 87ᵃ; and Amari's introduction to his Italian translation, "Solwan el Mota' Ossiano Conforti politici", pp. 17–32.

Beginning:—

الحمد لله جاعل الصبر للنجاح ضمينا و المحبوب فى المكروه كمينا الذى ضرب دون اسرار الاقدار حجابا مستورا و قضى ان الخبر على الفطن حجرا محجورا [sic] الخ *

It is stated in Ḥâj. Khal., vol. iii, p. 611, that the work, which is highly esteemed and has been translated into Persian and Turkish, was composed for one of the chiefs in Sicily, A.H. 554=A.D. 1159.

The work is divided into five chapters, as follows:—

I. Fol. 9ᵃ. السلوانة الاولى وهى سلوانة التفويض

II. Fol. 30ᵃ. السلوانة الثانية وهى سلوانة التأسى

III. Fol. 54[b]. السلوانة الثالثة وهى سلوانة الصبر

IV. Fol. 85[a]. السلوانة الرابعة وهى سلوانة الرضى

V. Fol. 105[b]. السلوانة الخامسة فى الزهد

At the end the author makes mention of the following compositions which he had written prior to the present work :—

فوائد الوحى الموجز الى فرائد (2) ; ينبوع الحياة فى تفسير الذكر الحكيم (1) خير البشر (4) ; المسهل و هو نقهى على مذهب الامام مالك (3) ; الوحى المعجز التنقيب (7) ; المعتمد (6) ; معانبة الجرى على معاقبة البرى (5) ; بخير البشر انباء ابناء (9) ; التسخير فى اصول الدين (8) ; عمانى فى المقامات من الغريب كشف (12) ; اوهام الغواص فى ايهام الخواص (11) ; السفر (10) ; النجباء الغرد (15) ; ارجوزة فى الفرائض (14) ; القواعد و البيان فى النحو (13) ; الكشف الراقية العوذ و الواقية ; (16) مالك الاذكار ; (17) رياغى الذكرى ; and (18) النصائح .

For other copies see Br. Mus. pp. 663, 695; Br. Mus. Suppl., Nos. 1156, II, 1160; Pertsch, No. 2688; Paris, Nos. 3503–13; Leyden, Nos. 537–40; Cairo, vol. iv, pp. 263, 308; Walîaddîn, No. 2602; Ayâ Şûfiyah, No. 4043; and Nûr 'Ugmânîyah, Nos. 3944–6.

An Italian translation by Amari has been published in Florence, 1851. This Italian version has been translated into English and printed in two volumes, London, 1852. The Arabic text has been lithographed in Cairo, A.H. 1278, and printed in Tunis, A.H. 1279.

The colophon reads thus :—

وقع الفراغ من كتابته فى الليلة المباركة التى يسفر صباحها عن يوم الخميس المبارك الموافق لمستهل رجب سنة اثنتى و اربعين و ثمان مائة على يد العبد الفقير الراجى عفو ربه القدير على بن خباب المرحوم السيفى سودون بن عبد الله الابراهيمى غفر الله له و لوالديه و لمن دعا لهما بالمغفرة *

According to this the MS. was transcribed by 'Alî bin al-Khabbâb Sûdûn bin 'Abdallâh al-Ibrâhîmî. This 'Alî bin al-Khabbāb Sûdûn seems to be identical with Abu'l-Ḥasan 'Alî bin Sûdûn (*d.* A.H. 878 = A.D. 1473), the author of ***Nuzhat an-Nufûs Wa Mudḥik al-'Abûs*** (No. 2549 above).

Written in elegant Arabian Naskh, with a sprinkling of vowel points.

Dated A.H. 842=A.D. 1438.

The title-page contains a short biographical notice of the author, extracted from the *Madînat al-'Ulùm of Arnîqî*.

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## No. 2609.

foll. 265; lines 15; size 8¼×6¼; 6×4.

العدد المعدود

## AL-'ADAD AL-MA'DÛD.

A copious compilation of religious and moral precepts, traditions and edifying anecdotes, in two separate volumes.

By Abû Yahyâ Zakarîyâ bin 'Abdallâh bin Zakarîyâ al-Marâgî ابو يحيى زكريا بن عبد الله بن زكريا المراغى, a scholar of the 6th century of the Hijrah. See Cairo, vol. iv, p. 281.

Vol. I.

Beginning:—

الحمد لله الذى خلق الانسان فى صورة زاينة و هيئة راعنة الخ *

The work is divided into five *Maqâlah* and a *Tatimmah*. The first, second and fifth *Maqâlah* are subdivided into ten *Bâb*, the third into twenty and the fourth into thirty. Each *Bâb* is again divided into ten sections. The *Tatimmah* is subdivided into twenty *Bâb*.

The following are the headings of the five *Maqâlah*:—

(i) المقالة الاولى فى العبادات و فيها عشرة ابواب

(ii) المقالة الثانية فى الولاة و فيها عشرة ابواب

(iii) المقالة الثالثة فى المهمات و فيها عشرون بابا

(iv) المقالة الرابعة فى العادات و فيها ثلاثون بابا

(v) المقالة الخامسة فى الوفاة و فيها عشرة ابواب

The present volume ends with the seventh *Bâb* of *Maqâlah* iv.

The Colophon reads thus:—

نجز السفر الاول بعونه و كرمه من كتاب العدد المعدود فى المحاضرات للامام العلامة ابى [يحيى] زكريا المراغى الشافعى روحه الله

روحه و نور ضريحه ........... على يد افقر عبيدة و احوجهم الى مغفرته
محمد المدعو صفى الدين بن محمد بن حسن بن على بن محمد بن
احمد الخليلى مولدا المخزومى نسبا *

A copy of the work is noticed in Cairo, vol. iv, p. 281. See also Brock., vol. i, p. 352, and Ḥâj. Khal., vol. iv, p. 194.

For an abridgment of *Al-'Adad al-Ma'dûd* by Ad-Damîrî (*d.* A.H. 808=A.D. 1405) see Berlin, No. 8483, xxii.

Written in Arabian Naskh.

The correct order of the folios should be 1, 34–39, 2, 12–33, 3-11, 50, 40–49, 51–197; 207, 198–206, 208–265.

Not dated; probably 16th century.

Scribe: صفى الدين بن محمد بن حسن بن على بن محمد بن احمد الخليلى المخزومى.

The title-page bears the seals and signatures of several former owners of the MS., of whom the following three are worthy of note:—

1. Zain al-'Âbidîn al-Bakrî aṣ-Ṣiddîqî, the father of Muḥammad al-Bakrî aṣ-Ṣiddîqî, a great Ṣûfî of Cairo, who died in A.H. 1087=A.D. 1676. See Khulâṣat al-Aṣar, vol. iii, pp. 465–8.

2. Muḥammad Abu's-Surûr aṣ-Ṣiddîqî, a scholar of the 11th century of the Hijrah.

3. Qâsim, son of Qâḍi'l-Quḍât Muḥammad ar-Rûmî (*d.* A.H. 1003=A.D. 1594; see Khulâṣat al-Aṣar, vol. iv, p. 144).

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## No. 2610.

foll. 138; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the 8th *Bâb* of *Maqâlah* iv.

The present volume breaks off abruptly at the beginning of the seventh section of the first *Bâb* of *Maqâlah* v. The last words are as follows:—

المسبع قال النبی صلی الله علیه و سلم ما ینتظر احدکم من الدنیا
إلا غنیا طاغیا او نقیرا منسیا او مرضا مفسدا او هرما مُقعدا او موتا
مجهولا *

The last nine *Bâb* of *Maqâlah* v and the *Tatimmah* are wanting.
Written in Arabian Naskh.
Not dated; probably 16th century.
The title-page contains the same seals and signatures of former owners of the MS. as are found on the title-page of the first volume.

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## No. 2611.

foll. 223; lines 29–36; size 11×7; 8×4½.

نزهة الالباب الجامعة لفنون الآداب

# NUZHAT AL-ALBÂB AL-JÂMI'ATU LIFUNÛN AL-ÂDÂB.

A collection of anecdotes, tales and miscellaneous notices and extracts, being a recension of *Al-'Azîz al-Muḥallâ Biḏ-Ḏahab* of 'Azîzaddîn Ibn al-Kumaili, an Egyptian scholar, who lived about A.H. 893=A.D. 1488. See the present work, fol. 141a.

Beginning:—

حمدا لمن زين محافل الخلفاء بمحاسن الادباء و انهض هممهم
لاكتساب المعالي فاكتسبوا من حللها ديباجا مذهبا الخ *

We learn from the preface that the present recension of Ibn al-Kumaili's *Al-'Azîz al-Muḥallâ* was made by a certain Maġribî scholar at the instance of Ismâ'îl as-Ṣamîn (A.H. 1083–1139=A.D. 1672–1727), Sharîf of Morocco.

The work is divided into forty chapters, as follows:—

I. Fol. 3a. الباب الاول في اخبار بعض الانبياء عليهم السلام و الامم السابقة *

II. Fol. 22b. الباب الثاني في اخبار هوارق الجن و غيرهم ببعثة النبي صلى الله عليه و سلم و في ذكر شيء من معجزاته *

III. Fol. 30a. الباب الثالث فى مناقب بعض سادات الامة و اعيانهم و كراماتهم *

IV. Fol. 34b. الباب الرابع فى اخبار بعض الملوك العظام و ذكر حوادث ايامهم *

V. Fol. 53b. الباب الخامس فى الجهاد و ما يتعلق به

VI. Fol. 60b. الباب السادس فى الشجاعة و اخبار بعض الشجعان *

VII. Fol. 63a. الباب السابع فى الجود و خبر اهله الكرام و ذكر اضدادهم ممن اشتهر من اللئام *

VIII. Fol. 70a. الباب الثامن فى الحلم و ما فى معناه من مكارم الاخلاق *

IX. Fol. 78a. الباب التاسع فى الذكاء و الفطنة و صدق الفراسة *

X. Fol. 81a. الباب العاشر فى الدهاء و المكر و الحيل المأثورة عن ذوى السياسة *

XI. Fol. 84b. الباب الحادى عشر فى المرائى و تعبيرها و غريب تأويلها و تفسيرها *

XII. Fol. 86a. الباب الثانى عشر فى الاجوبة المستملحة و المراجعات المستظرفة الظاهرة من بعض الاذكياء *

XIII. Fol. 93a. الباب الثالث عشر فى مسائل من الطرف و المعاياة *

XIV. Fol. 94a. الباب الرابع عشر فى بديع الاستعطاف و مليح الاستعذار و الاستلطاف *

XV. Fol. 96b. الباب الخامس عشر فى المباسطة و المداعبة و ما فى معنى ذلك *

XVI. Fol. 100a. الباب السادس عشر فى العشق و المحبة و اخبار بعض المولهين و اشعارهم المستعذبة *

XVII. Fol. 111$^{b}$. الباب السابع عشر فی خبر الحسان من الجواری و الفتیان *

XVIII. Fol. 115$^{a}$. الباب الثامن عشر فیما یستطرف من خبر النساء و یستملح *

XIX. Fol. 124$^{b}$. الباب التاسع عشر فی المنادمة و الغناء و اخبار المغنیین *

XX. Fol. 128$^{a}$. الباب العشرون فی الهزل و المجون

XXI. Fol. 130$^{b}$. الباب الحادی و العشرون فی خبر بعض المجانین وما فی معناهم من البله و المغفلین *

XXII. Fol. 132$^{b}$. الباب الثانی و العشرون فی الفصاحة و البلاغة فی الکلام و بعض ما للبلغاء فی ذلك الطراز من نثر و نظم *

XXIII. Fol. 137$^{a}$. الباب الثالث و العشرون فی اخبار الشعراء و ذکر ما علم من اشعارهم *

XXIV. Fol. 145$^{a}$. الباب الرابع و العشرون فی المدح و الهجاء

XXV. Fol. 147$^{b}$. الباب الخامس و العشرون فی الهفوات و الزلات اللسانیة فی الشعر و غیره *

XXVI Fol. 149$^{a}$. الباب السادس و العشرون فی اخبار المتکبرین و الجبابرة و سوء عاقبتهم الخاسرة *

XXVII. Fol. 151$^{b}$. الباب السابع و العشرون فی تقلبات الدهر باهله و نثر عقد نظامهم و حله *

XXVIII. Fol. 158$^{b}$. الباب الثامن و العشرون فی غرائب الاتفاق الواقعة فی الآفاق *

XXIX. Fol. 160$^{b}$. الباب التاسع و العشرون فی اشیاء عجیبة و نوادر غریبة *

XXX. Fol. 168b. الباب الثلاثون فی ذکر صنائع فائقة و مصانع رائقة *

XXXI. Fol. 171a. الباب الحادی و الثلاثون فی الاذکار و الادعیة المجربة نفعها و عواقب فعل الخیر و المعروف *

XXXII. Fol. 177a. الباب الثانی و الثلثون فی الرقی و الخواص

XXXIII. Fol. 180a. الباب الثالث و الثلثون فی السحر و الکهانة

XXXIV. Fol. 181b. الباب الرابع و الثلثون فی الزجر و القیافة و التنجیم و الفال و الطیرة و ما فی معنی ذلك *

XXXV. Fol. 185b. الباب الخامس و الثلاثون فی الوعظ و الوصایا و الحکم و اخبار الحکماء من سائر الامم *

XXXVI. Fol. 210b. الباب السادس و الثلثون فی الزهد عن الدنیا و الثقة بما عند الله *

XXXVII. Fol. 212b. الباب السابع و الثلاثون فی حسن الظن بالله و سعة رحمته و اغاثة من اضطرله و تفریج کربته *

XXXVIII. Fol. 215a. الباب الثامن و الثلثون فی خبر من رزق الثبات عند تحقق الموت و الفوات *

XXXIX. Fol. 216b. الباب التاسع و الثلثون فی الرثاء و التعزیة

XL. Fol. 218b. الباب الاربعون جامع لمسائل من العلم و السیر و التأریخ و اخبار بعض العلماء و فضل العلم *

For other copies see Cairo, vol. iv, p. 337.

Written in Maġribî Naskh, with the headings in red. Foll. 129b and 130a are blank.

Not dated: probably 18th century.

## No. 2612.

foll. 481; lines 22; size 12×7; 8×3½.

الكشكول

# AL-KASH KÛL.

A complete copy of *Al-Kash Kûl* (the Beggar's cup), a copious collection of historical notices, edifying anecdotes, moral maxims and elegant compositions in prose and verse.

By Bahâ'addîn Muḥammad bin Ḥusain bin 'Abdaṣṣamad al-Ḥâriṣî al-'Âmulî بهاء الدين محمد بن حسين بن عبد الصمد الحارثي العاملي (*d.* A.H. 1030=A.D. 1621; see Lib. Cat., vol. xvii, part ii, No. 1396).

Beginning:—

الحمد لله الواحد المعين و صلى الله على سيدنا محمد و آله اجمعين

و بعد فاني لما فرغت من تاليف كتابي المسمى بالمخلاة الذي حوى

من كل شيء احسنه و احلاه الخ *

In the preface the author makes mention of a previous work of the same nature entitled *Al-Mikhlât*, which he had written in his early youth.

For other copies see Wien, No. 421; Bodl., vol. ii, Nos. 304-5; India office, Nos. 834–40; Nûr 'Uṣmânîyah, No. 4149; Ayâ Ṣûfiyah, No. 4205; Ḥamîdîyah, No. 1178; Râmpûr, pp. 611–2; and Âṣafiyah, p. 1517. See also Kashf al-Ḥujub, fol. 125ᵃ.

The work has been frequently printed. For printed editions see Brock., vol. ii, p. 415.

Written in fair Naskh, within double red ruled borders.

Dated A.H. 1114=A.D. 1702.

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## No. 2613.

foll. 303; lines 12; size 12×5; 9¾×4¾.

The Same.

The first two parts of the same work, beginning as the above.

The colophon reads thus:

قد فرغ من تسويد هذا المجلد الثانی [ من ] الکشکول في يوم تسعة عشر من شهر ربيع الآخر سنة ثمانية و ستين و مائتين بعد الالف من الهجرة النبوية *

Written in bold Persian Nasta'lîq, within double red and blue ruled borders.

Dated A.H. 1268=A.D. 1851.

The title-page bears the signature of Nawwâb Sayyid Wilâyat 'Alî Khân of Patna City.

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## No. 2614.

foll. 112; lines 19; size 13×8½; 8½×5.

The Same.

The third part of the same work.

Beginning:—

قال سيد البشر و الشفيع المشفع في المحشر صلوات الله عليه و آله و سلم الدنيا دار بلاء الخ *

The colophon reads thus:—

هذا آخر ما وجد من المجلد الثالث من الکشکول و يتلوه المجلد الرابع ان شاء الله تعالى *

Written in Nasta'lîq.

Dated A.H. 1267=A.D. 1850.

Scribe: محمد جعفر.

The title-page contains the seal and signature of Nawwâb Sayyid Wilâyat 'Alî Khân of Patna city.

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## No. 2615.

foll. 170; lines 9; size 10×6; 8×3½.

منتخب الکشکول

# MUNTAKHAB AL-KASHKÛL.

An anonymous abridgment of the preceding work, with the following title:—

منتخب کشکول شيخ بهاء الدين عليه الرحمة *

Beginning :—

قال في كتاب حيواة الحيوان نقلا عن ابن الاثير في كامل التاريخ في
حوادث سنة ۶۲۲ قال انه كان لنا جار و له بنت اسمها صفية فلما صار عمرها
خمسة عشر سنة نبت لها ذكر و خرج لها لحية الخ *

In the present abridgment numerous tales, anecdotes and historical notices, included in the original work, are omitted, while frequent Quotations from the poems of Persian poets seem to be the abbreviator's own additions. The latest Persian poet quoted is 'Urfî Shîrâzî, who died in A.H. 999=A.D. 1590.

No other copy of the work is known.

Written in fair Indian Nasta'lîq.

Dated Monday, the 17th Sha'bân, A.H. 1180=A.D. 1766.

Scribe : غلام علي بن عبد الكريم القرشي العيدري .

The present copy contains the following three appendices :—

1. شیر و شکر "Milk and Sugar", a Persian versified tract containing moral and religious precepts, by Bahâ'addîn al-'Âmulî (*d.* A.H. 1030=A.D. 1621), the author of *Al-Kashkûl* (No. 2612 above).

Beginning —

ای مرکز دائرهٔ امکان * وی زبدهٔ عالم کون و مکان

2. A Persian metrical tract, by a certain Muḥammad Rafî' bin Muḥammad Mû'min al-Jîlânî, composed in imitation of the preceding tract.

Beginning :—

یا من سمك الفلك الا علی * ودنا فتعالی فاستعلی

3. An elegy on Imâm Ḥusain, the martyr of Karbalâ.

Beginning :—

آواز نوحه میرسد از شش جهت بگوش
ظاهر نمیشود جهت ناله و خروش .

The author's name Furûġ is written in a later hand in the heading as well as in the following line of the text :—

کلک فروغ را بود این آخرین نفس * دردا که کار با نفس آخرین فتاد

The name again occurs in the following line at the end :—

در تنگنای گور که زندان پر بلا است
پست فروغ و دامن سلطان کربلا است

This Furûġ seems to be identical with Mîrzâ Muḥammad 'Alî surnamed Furûġ, a poet of Iṣfahân, who traced his descent from the Ṣafawid rulers of Persia. In the acquisition of learning he left Iṣfahân for Baṣrah, and thence he came to India to meet his father Mîrzâ Muḥammad Riḍâ, who held a high post in the court of Nawwâb Ṣafdar Jang (A.H. 1152–1167=A.D. 1739–1754), ruler of Audh. He died at Benaras. The exact date of his death is not known. For further particulars of his life see Tadkirah-i-Muṣḥafî, fol. 50b, and Nishtar-i-'Ishq, vol. ii, fol. 268b.

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## No. 2616.

foll. 32 ; lines not uniform : size 16¾ × 12 ; 13½ × 10¾.

المرقع

## AL-MURAQQA'.

A book of specimens of fine penmanship, containing elegant pieces in prose and verse by various authors.

The first piece is a letter from the Caliph Hârûnarrashîd (A.H. 170-193=A.D. 786-809) to his vizier Faḍl bin Yaḥyâ al-Barmakî (*d.* A.H. 193=A.D. 809), beginning :—

كتب الرشيد رحمة الله عليه الى الفضل بن يحيى اطال الله يا اخي مدتك و ادام نعمتك و الله ما منعني من اتيانك الا التطير من عيادتك فاعذر اخاك الخ *

This fine and valuable MS. is from the pen of 'Abdallâh, son of Kifâyat Khân, a calligrapher of the court of Aurangzîb (A.H. 1069–1118=A.D. 1659–1706). After the death of his father, A.H. 1095= A.D. 1684, he succeeded him as the court calligrapher, and soon became a favourite of the Emperor, who honoured him with the title of Dirâyat Khân. He was well-skilled in writing Naskh, Ta'lîq, Raiḥân and Ṣulṯ, in which branches of calligraphy he surpassed all his contemporaries. It was he who introduced the system (of written characters) called *Nasta'lîq Âmiz Shikastah*, which is still followed ; but none has ever reached or pretended to reach his pitch of excellence. See Tadkirah-i-Salâṭîn Chuġtâ, fol. 94b, and Tadkirah-i-Khushnawîsân, p. 105.

Written on thick cardboard in different kinds of handwriting, Naskh, Ṭuġrah, Ṣulṣ and Raiḥân, within illuminated borders. The interlinear spaces are filled with floral designs in gold and colour.

The dates given at the end of some pieces range from A.H. 1086=A.D. 1675 to A.H. 1092=A.D. 1681.

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## No. 2617.

foll. 185; lines 20; size 10×6½; 8×4½.

زهر الربيع

## ZAHR AR-RABÎ'.

A collection of pithy sayings, tales and anecdotes, by As-Sayyid Ni'matallâh bin 'Abdallâh bin Muḥammad bin Ḥusain al-Mûsawî ash-Shustarî al Jazâ'irî السيد نعمت الله بن عبد الله بن محمد بن حسين الموسوی الشوستری الجزائری, a shî'ah scholar of considerable repute. He died, according to Kashf al-Ḥujub, fol. 82ᵃ, in A.H. 1130=A.D 1718.

Complete in two separate volumes.

Vol. I.

Beginning :—

سبحانك يا من جعلت عنوان صحيفة الامكان دالا على وحدانيتك

.......... و بعد فيقول المذنب الجاني قليل البضاعة و كثير الاضاعة

نعمة الله الحسينى الموسوى الجزائرى وفقه الله لمراضيه الخ *

In the preface the author makes mention of three compositions which he had written prior to the present work, viz. (1) Kitâb al-Anwâr; (2) Maqâmât an Najât; and (3) Musakkin ash-Shujûn.

The present volume comprises tales, humorous anecdotes, witty sayings and miscellaneous notices and extracts.

The work was completed, as stated by the author at the end, in Iṣfahân, A.H. 1109=A.D. 1697.

No other copy of the work is known.

Written in Indian Nasta'lîq, with the headings in red.

Dated Saturday, the 9th Rabî' I, A.H. 1265=A.D. 1848.

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## No. 2618.

foll. 69; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work.

Beginning :—

الحمد لله الذي احيا الارض بزهر الربيع و جعله برهانا علي صنعه البديع *

The present volume contains chiefly traditions, moral and religious precepts and edifying anecdotes.

Written in Indian Nasta'lîq, with the headings in red.

Dated Thursday, the 28th Rabî' I, A.H. 1265=A.D. 1848.

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## No. 2619.

foll. 446; lines 15; size 10×6; 8×4.

البياض

# AL-BAYÂḌ.

A vast compilation of extracts relating to various branches of Muslim science, principally history, theology, metaphysics, Arabic grammar, philology and law; by Ġulâm Muḥîyaddîn aṣ-Ṣiddîqî al-Alwarî غلام محي الدين الصديقي الالوري, an Indian scholar, who flourished in the earlier part of the 12th century of the Hijrah.

The work begins with an extract from the history of As-Samhûdî (d A.H. 911=A.D. 1505) relating to the occurrence of volcanic heat at Ḥijâz, A.H. 654=A.D. 1256, which was pretold by the Prophet. The heading reads thus :—

فائدة شريفة من تاريخ السمهودي الكبير في ظهور نار الحجاز الذي اخبر بها رسول الله صلى الله عليه و سلم *

The writers most frequently quoted are Sa'daddîn Mas'ûd bin 'Umar at-Taftâzânî (d. A.H. 791=A.D. 1389), Muḥammad bin As'ad ad-Dawwânî (d. A.H. 907=A.D. 1501), 'Abdalḥakîm as-Siyâlkûtî (d. A.H. 1067=A.D. 1657), Qâḍî Shihâbaddîn ad-Dawlatâbâdî (d. A.H.

849=A.D. 1445), and Shaikh 'Abdalḥaqq ad-Dihlawî (*d.* A.H. 1052=A.D. 1642). There are also frequent quotations from Persian works. The latest Persian authority quoted is Amîr Nûrallâh al-Aḥrârî, the author of a commentary on the Masnawî of Mawlânâ Jalâladdîn ar-Rûmî (*d.* A.H. 672=A.D. 1273). This Al-Aḥrârî was still alive when the work was compiled (see fol. 169[b]).

The contents may be summarised as follows:—

Extracts from the history of As-Samhûdî, foll. 1[a]–10[b].

Elegant pieces in prose and poetry, foll. 11[a]–20[a].

Biographical notices of poets and other writers, extracted from Ibn Khallikân's *Wafeyât al-A'yân*, foll. 20[b]–28[b].

Miscellaneous notes and extracts relating to Arabic grammar and philology, foll. 29[a]–44[b].

Extracts relating to metaphysics, foll. 45[a]–68[b].

Extracts relating to theology, foll. 69[a]–178[a].

Extracts relating to law, foll. 179[a]–446[b].

The work was completed, as stated by the author at the end, on Sunday, the 16th Jumâdâ II, A.H. 1114=A.D. 1702.

No other copy of the work is known.

Written in Shikastah, with the headings in red. Fol. 178[b] is blank.

Slightly worm-eaten and water-stained.

Dated A.H. 1114=A.D. 1702.

The title-page contains a note by the author's grandson, Aminaddîn Aḥmad, stating that the MS., which is in the author's own hand, came into his possession as an inheritance from his grandfather. The note runs thus:—

هذا كتاب كل سطر منه فصل الخطاب ........... و هو بياض جدي
الشيخ غلام محي الدين بخط يده الشريف تغمده الله تعالى بحبوحة
جنانه ملكته بالارث الصحيح و انا ابن ابنه امين الدين احمد بن
سيف الدين بن غلام محي الدين الصديقي الالوري بارك الله فيه و في
اخلافه كما من و انعم علي اسلافه *

Below the note is a seal of the same Aminaddîn Aḥmad, dated A.H. 1156=A.D. 1743.

## No. 2620.

foll. 272; lines 21; size 8×6; 6×4.

الخط المستقيم في الطريق المستقيم

# AL-KHAṬṬ AL-MUSTAQÎM FI'Ṭ-ṬARÎQ AL-MUSTAQÎM.

A collection of tales, anecdotes and miscellaneous notices and extracts, by Muḥammad bin Muḥammad Mustaqîm محمد بن محمد مستقيم.

According to a note on a fly-leaf at the beginning, the author belonged to a Turkish family residing in Constantinople, where he served as a teacher in the Madrasah founded by Sayyid Ḥasan Pâshâ. He died on the last day of Muḥarram, A.H. 1164=A.D. 1750.

Beginning:—

قال ابن مسعود في كتاب الخصائص سأل عبد الله بن سلام رسول الله صلى الله عليه و سلم عن لواء الحمد ما صفته فقال طوله مسيرة الف سنة و ستمائة الخ *

There is no systematic arrangement in the work. The author appears to have written down his extracts from any book he was reading at the time. The writers frequently quoted are Mullâ 'Alî Qârî (*d.* A.H. 1014=A.D. 1605), Al-Munâwî (*d.* A.H. 1031=A.D. 1621), the author of *Sharḥ al-Jâmi'aṣ-Ṣaġîr*, Ibn al-Arabî (*d.* A.H. 638=A.D. 1240), Ibn Ḥajar al-'Asqalânî (*d.* A.H. 852=A.D. 1448), Imâm al-Ġizâlî (*d.* A.H. 505=A.D. 1111), At-Taftâzânî (*d.* A.H. 791=A.D. 1389), As-Suyûṭî (*d.* A.H. 911=A.D. 1505), Al-Baiḍâwî (*d.* A.H. 685=A.D. 1286), Az-Zamakhsharî (*d.* A.H. 538=A.D. 1144), 'Umar Ibn al-Wardî (*d.* A.H. 749=A.D. 1348), the author of *Kharîdat al-'Ajâ'ib*, Tâshkuprîzâdah (*d.* A.H. 968=A.D. 1560), and Al-Qastallânî (*d.* A.H. 923=A.D. 1517).

No other copy of the work is known.

The title-page contains a note by the author's son, Sa'daddîn Sulaimân bin Muḥammad, better known as Mustaqîmzâdah, stating that the MS. came into his possession as an inheritance from his father. It appears from a note on the margin of fol. 260[b] that this Mustaqîmzâdah was alive up to A.H. 1183=A.D. 1769, when he wrote a commentary on the Dîwân of 'Alî.

Written in Nasta'lîq, with some marginal notes.
Not dated; probably 18th century.

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## No. 2621.

foll. 12; lines not uniform: size 11¼×7¼; 9½×5.

المرقع

# AL-MURAQQA'.

A book of specimens of fine penmanship, containing Arabic and Persian pieces in prose and verse by various authors.

The first piece is a prayer, beginning:—

يا من فى البر و البحر سبيله يا من فى الافاق آياته يا من فى الآيات برهانه الخ *

The MS. contains specimens of the writings of the following seven calligraphers:—

1. 'Iṣmatallâh, the son of the brother of Muḥammad 'Ârif Yâqût Raqam Khân. For some account of his life, see Lib. Cat., vol. xviii, part i, No. 1183.

2. Muḥammad Khalîl Marwârîd Raqam.

3. Muḥammad Ja'far Kifâyat Khân, a calligrapher of some repute and skill. He was a favourite of Shâhjahân (A.H. 1037–1068=A.D. 1628–1658), under whom he served as Chief Accountant of the Dîwân. He was honoured by Shâhjahân with the title of Kifâyat Khân. He died at Delhi on the 2nd Ramaḍân, A.H. 1095=A.D. 1684. See Tadkirah-i-Salâṭîn Chugtâ, fol. 94b, and Tadkirah-i-Khushnawîsân, p. 105.

4. Bahâdur 'Alî.

5. Sayyid Zayyâd 'Alî Wâsiṭî, a calligrapher of the 13th century of the Hijrah.

6. Muḥammad Kâẓim 'Alî, who lived in the earlier part of the 13th century of the Hijrah.

7. Muḥammad Mahdî.

Written in Ṣulṣ, Naskh and Shikastah.

The dates given at the end of some pieces range from A.H. 1140=A.D. 1727 to A.H. 1222=A.D. 1807.

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## No. 2622.

foll. 12; lines not uniform; size 11½ × 7½; 7¾ × 11.

المرقع

# AL-MURAQQA'.

A book of specimens of fine penmanship, containing Arabic and Persian pieces in prose and verse by various authors.

The first piece is a mystical poem, beginning;—

اذا المضطر قال الا ترانی * نظرت الیه فاطلبنی تجدنی

The MS. contains specimens of the writings of about a dozen calligraphers; but only six of them mention their names. They are as follows:—

1. 'Abdallâh Dirâyat Khân, for some account of whom see No. 2616 above.

2. Muhammad 'Alî. He seems to be identical with Hâfiz Muhammad 'Alî, a tutor of the prince Jawânbakht, son of Jálâladdîn Shâh 'Âlam II (A.H. 1173–1202=A.D. 1759–1788). See Tadkirah-i-Khushnawîsân, p. 67.

3. Muhammad Hasan, a calligrapher of the 13th century of the Hijrah.

4. Mîrzâ Muhammad 'Alî, son of Mirzâ Khairallâh, a calligrapher of some repute and skill. He flourished in the time of Jalâladdîn Shâh 'Âlam II, and served as a copyist under Amir al-Umarâ' 'Imâdalmulk Ġâzîaddîn Khân. Ġulam Muhammad Râqim (d. A.H. 1229=A.D. 1814), the author of Tadkirah-i-Khushnawîsân, says that he personally met Mîrzâ Muhammad 'Alî at Lucknow in the time of Nawwâb Âsafaddawlah of Audh (A.H. 1188–1212=A.D. 1775–1797) and that he died while he was present there. See Tadkirah-i-Khushnawîsân, p. 65.

5. Abu'l-Ma'âlî, a calligrapher of the 11th century of the Hijrah. He was alive up to A.H. 1094=A.D. 1683, in which year he wrote the specimen of his writing contained in the present MS. See fol. 4b.

6. Safdar, i.e., Sayyid Safdar Nawwâb of Patna City, a former owner of the MS., who presented it to the library on the 8th August, 1906.

Written on pasteboard in different hands, Sulṣ, Naskh, Nasta'lîq and Shikastah.

The dates given at the end of some pieces range from A.H. 1094=A.D. 1683 to A.H. 1250=A.D. 1834.

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## No. 2623.

foll. 269; lines not uniform; size 14¼ × 10¼; 8½ × 4.

المجموعة في العلوم النوعية

# AL-MAJMÛ'AH FI'L-'ULÛM AN-NAW'IYYAH.

A collection of tales, anecdotes and miscellaneous notices and extracts, in twelve volumes.

The author's name cannot be discovered. He appears, however, to have lived in Turkey about the middle of the 13th century of the Hijrah.

The latest writers quoted are such as lived in Constantinople about the middle of the 12th century of the Hijrah, as Sâchaqlîzâdah, the author of *Tartîb al-'Ulûm*, Muhammad bin Mustafâ Qarahbâgî (*d.* A.H. 1146=A.D. 1734), and Mustafâ bin 'Abdarrahmân al-Izmirî (*d.* A.H. 1155=A.D. 1742).

Vol. *I.*

Beginning:—

اخذ علينا العهد العام من رسول الله صلى الله عليه و سلم ان لانسب الدهر الذي نحن فيه بمعنى الزمن و اما سبه بالمعني الآخر فهو كفر صريح الخ *

There is no sign of a general systematic arrangement, although a few rubrics are found here and there, such as باب العشق و من ابتلى به و قال فيه الشعر و من مات منهم كمدا, fol. 10b; باب السماء و الكواكب و ذكر العرش و الكرسي و اللوح و القلم و ما يتصل بذلك, fol. 26a; باب في مناقب اهل البيت صلوات الله و سلامه عليهم اجمعين, fol. 62b; اصطلاحات الصوفية, fol. 65a; باب الحسن و الملاحة, fol. 75b; باب الفوائد الشتى المتعلقة بالاحتضار, fol. 76a; مما ورد من حكم امير المؤمنين و يعسوب الموحدين على بن ابى طالب, fol. 101a; باب الجن و اخبار هم و ما يتعلق باحكامهم و آثارهم, fol. 110a; and علم غريب القرآن, fol. 168a. The authorities most frequently quoted are Al-Mâwardî (*d.* A.H. 450=A.D. 1058), Ad-Damîrî (*d.* A.H. 808=A.D. 1405), As-Suyûtî (*d.* A.H. 911=A.D. 1505), Al-Qastallânî (*d.* A.H. 923=A.D. 1517), 'Alî al-Qârî (*d.* A.H. 1014=A.D. 1605), Al-Munâwî

(*d.* A.H. 1031=A.D. 1621), Ḥâjjî Khalîfah Muṣṭafâ Chalpî (*d.* A.H. 1068=A.D. 1658), the author of Kashf aẓ-Ẓunûn, Abu'l-Baqâ'al-Kaffawî (*d.* A.H. 1094=A.D. 1683), and Muḥammad Ṣâdiq 'Alî as-Sâqizî (*d.* A.H. 1099=A.D. 1687). There are also frequent quotations from Turkish and Persian works, including the ***Natâ'ij-i-Funûn*** of Yaḥyâ bin Pîr 'Alî Naw'î (*d.* A.H. 1007=A.D. 1598), the ***Humâyûn Nâmah*** of 'Alî Chalpî (*d.* A.H. 950=A.D. 1543), and the Gulistân of Sa'dî (*d.* A.H. 690=A.D. 1291).

No other copy of the work is known.

Written in fair Arabian Naskh, with numerous large gaps.

Not dated; probably 19th century.

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## No. 2624.

foll. 340; lines not uniform; size 10×7; 8×6.

The Same.

Vol. II.

Beginning:—

غزوة بنی قینقاع بتثلیث النون و الضم اشهر بطن من یهود المدینة لهم شجاعة و صبر و کانت یوم السبت نصف شوال علی راس عشرین شهرا من الهجرة الخ *

Written in fair Arabian Naskh, with numerous large gaps.

Not dated; probably 19th century.

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## No. 2625.

foll. 306; lines not uniform; size 9×6; 7¼×5¼.

The Same.

Vol. III.

Beginning:—

یقول الله عز و جل سیعلم اهل الجمع ای الجمع الاکبر و هو یوم القیامة الخ *

Written in fair Arabian Naskh, with numerous large gaps.

Not dated; probably 19th century.

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## No. 2626.

foll. 98; lines not uniform; size 7½ × 5¾; 6½ × 5½.

The Same.

Vol. IV.

Beginning —

اعلموا و انتم في اونة البقاء و الصحف منشورة و التوبة مبسوطة و المدبر يدعى : المسيء يرجي قبل ان يخمد العمل و ينقطع المهل و تنقضي المدة و يسد باب التوبة الخ *

Written in fair Arabian Naskh, with numerous large gaps.
Not dated; probably 19th century.

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## No. 2627.

foll. 58; lines not uniform; size 17½ × 12; 16¾ × 10½.

The Same

Vol. V.

Beginning:—

حكى انه كان معاوية و عنده عمرو بن العاص و جماعة من الاشراف ·
و قال معاوية من اكرم الناس ابا و اما وجدا وجدة و عما و عمة و خالا
و خالة فقال النعمن بن عجلان المزرقي بعد ما اخذ بيد الحسين بن على
رضى الله عنه هذا ابوه علي رضي الله عنه و امه فاطمة رضي الله عنها
الخ *

Written in fair Arabian Naskh, with numerous large gaps.
Not dated; probably 19th century.

## No. 2628.

foll. 164; lines not uniform; size 12¾×9½; 11×6¾.

The Same.

Vol. VI.

Beginning :—

كان عبد الله بن عمر رضى الله تعالى عنهما صلبا مهيبا فاعتزل و سكن البادية و كان ملازما للمقابر و معه كتاب و كان يقول ما شي اوعظ من قبر و لا انيس من كتاب و لا اسلم من الوحدة الخ *

Written in fair Arabian Naskh, with numerous large gaps.
Not dated; probably 19th century.

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## No. 2629.

foll. 67; lines not uniform; size 10¾×8; 9½×6¾.

The Same.

Vol. VII.

Beginning :—

قليل لك خير من كثير لغيرك - قليل تدوم خير من كثير ملوم الخ *

The first folio is upside down.
Written in fair Arabian Naskh, with numerous large gaps.
Not dated; probably 19th century.

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## No. 2630.

foll. 70; lines not uniform; size 13×10; 10½×9½.

The Same

Vol. VIII.

Beginning :—

كان عدي بن حاتم يفت الخبز للنمل و يقول انهن جارات و لهن علينا حق الجوار الخ *

Written in fair Arabian Naskh, with numerous large gaps.
Not dated; probably 19th century.

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## No. 2631.

foll. 102; lines not uniform; size 14½ × 10; 13½ × 7½.

The Same.

Vol. IX.

Beginning:—

تنبيهات - الاول قد تجاذب المعنى و الاعراب الشيء الواحد بان
يوجد في الكلام اذ المعنى يدعو الى امر و الاعراب يمنع منه و المتمسك
به صحة المعنى و يأول لصحة الاعراب و ذلك كقوله تعالى انه على رجعه
لقادر يوم تبلى السرائر فالظرف الذي هو يوم يقتضي المعنى انه يتعلق
بالمصدر و هو رجع اى انه على رجعه في ذلك اليوم لقادر لكن الاعراب
يمنع منه لعدم جواز الفصل بين الفعل و معموله الخ *

Written in fair Arabian Naskh, with numerous large gaps.
Not dated; probably 19th century.

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## No. 2632.

foll. 26; lines not uniform; size 11½ × 8; 9½ × 7.

The Same.

Vol. X.

Beginning:—

تتمة - كظهور جبريل في صورة دحية الكلبي و بصورة اخرى كما نقل
عمر رضي الله عنه من حديث السوال عن الايمان و الاسلام و الاحسان
و كذلك باقي الائمة السماوية و العنصرية و الجن ايضا الخ *

Written in fair Arabian Naskh, with numerous large gaps.
Not dated; probably 19th century.

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## No. 2633.

foll. 58; lines not uniform; size 14⅛ × 10; 12⅝ × 8⅝.

The Same.

Vol. XI.

Beginning:—

لما امر الله تعالى عباده بان لا تعبدوا الا اياه و قارن احسان الوالدين
به و نهي الولدان ان يقول لهما اف فضلا عن ان يضربهما و ان ينهرهما
و امر بان يقول لهما قولا كريما الخ *

The first folio is upside down.
Written in fair Arabian Naskh, with numerous large gaps.
Not dated; probably 19th century.

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## No. 2634.

foll. 36; lines not uniform; size 19 × 14; 18¼ × 12¼.

The Same.

Vol. XII

Beginning:—

و هذا النور المشار اليه بقوله صلى الله عليه و سلم اذا نزل النور في
القلب انفسح و انشرح قيل يا رسول الله هل لذلك من علامة، قال نعم
التجافي عن دار الغرور و الانابة الى دار الخلود و الاستعداد للموت قبل
نزوله الخ *

Written in fair Arabian Naskh, with numerous large gaps.
Not dated; probably 19th century.

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# TABLES AND TALES.

## No. 2635.

foll. 85; lines 15; size 6½×3½; 5×2¾.

الصادح والباغم

## AṢ ṢÂDIḤ WA'L-BÂĠIM.

A collection of fables in verse, written in imitation of *Kalîlah Wa Dimnah*, by Ash-Sharîf Niẓâmaddîn Abû Ya'lâ Muḥammad bin Muḥammad bin Ṣâliḥ bin Ḥamzah bin Muḥammad, better known as Ibn al-Habbârîyah al-'Abbâsî al-Hâshimî الشريف نظام الدين ابو يعلى محمد بن محمد بن صالح بن حمزة بن عيسى بن محمد الشهير بابن الهبارية العباسى الهاشمى, a poet of great talent and repute. He was a favourite of Niẓâmulmulk Abû 'Alî al-Ḥasan (*d.* A.H. 485=A.D. 1092), the vizier of Sulṭân Alp Arsalân (A.H. 455–465=A.D. 1063–1072) and of his son Malik Shâh (A.H. 465–485=A.D. 1072–1092). He composed, besides the present work, a large number of poems, including a versified version of *Kalîlah Wa Dimnah* entitled *Natâ'ij al-Fiṭnah*. He died at Kirmân, according to Ibn Khallikân (De Slane's translation, vol. iii, p. 153), A.H. 504=A.D. 1110, or, according to Mir'ât al-Janân, fol. 293ᵇ; Dustûr al-I'lâm, fol. 150ᵇ: and Ḥâj. Khal., vol. iv, p. 87, A.H. 509=A.D. 1115. See also As-Sam'ânî, fol. 378ᵇ, where it is stated that his death took place in A.H. 490=A.D. 1097.

Beginning :—

الحمد لله الذي حياني * بالاصغرين القلب و اللسان

The work, which contains two thousand verses in the rajz metre, occupied the author ten years. It is dedicated to Saifaddawlah Abu'l-Ḥasan Ṣadaqah bin Manṣûr bin Dubais al-Asadî, the Nazyadid Chief of Ḥillah (A.H. 479–501=A.D. 1086–1107), whose name occurs in the following lines :—

بحر الندى رب الايادى و المنن

شمس العلى صدر الهدى ابى الحسن

لاسدى المزيدى صدقة

و من اذا كذب مدح صدقه

For other copies see Berlin, Nos. 7230–1; Gotha, Nos. 2244–5; Bodl., vol. i, No. 1260, vol. ii, No. 230; Wien, No. 465; Leyden, No. 647; Paris, Nos. 3495–8; Escur., No. 474; Br. Mus. Suppl., No. 1131, ii; and Cairo, vol. iv, p. 278.

The work has been printed in Bairût, 1886, and in Cairo, A.H. 1292. Some extracts, together with a German translation, have been given by Hammer, Jahrbücher, Band xc, pp. 67–123, and Literaturgeschichte, Band vi, pp. 832–845.

The MS. was transcribed at the instance of a certain Ḥajjî Muḥammad 'Ainaddîn.

Written in fair Naskh, within double red and blue ruled borders.

Not dated; probably 18th century.

Scribe: محمد ابو تراب.

At the end is a short biographical account of the author.

The title-page contains the seal and signature of a certain Muẓaffar Ḥusain bin Masîḥaddawlah, dated the 1st December, 1869.

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## No. 2636.

foll. 61; lines 13; size 12×7¾; 8¾×5½.

كتاب الاسد و الغواص

# KITÂB AL-ASAD WA'L-ĠAWWÂṢ.

The story of a lion, the king of beasts and of his vizier, the jackal, called Al-Ġawwâṣ.

The author's name is not known. It is stated in the colophon that the MS. was transcribed from a copy, dated A.H. 530=A.D. 1135. Hence the author must have lived before that date.

Beginning:—

الحمد لله الذى تعجز الالسن عن وصفه كما تعجز العقول عن كنهه الخ *

In the prologue, after discoursing on the utility of apologues, and setting forth various moral precepts and practical maxims, the author says that his object in the present work is to give his readers moral lessons from the lips of a lion and his vizier Al-Ġawwâṣ.

The work is divided into eleven chapters, as follows :—

I. Fol. 3a. الباب الاول في صفة الملك الحازم

II. Fol. 4r. الباب الثاني فيما يجب علي الرعية من نصيحة الملك *

III. Fol. 8a. الباب الثالث فيما يحتاج اليه اولوا الفضل من المداراة لا صحاب الملك *

IV. Fol. 11b. الباب الرابع في مضرة التبرع بالنصائح

V. Fol. 13b. الباب الخامس في انتفاع الملك بذي الراي

VI. Fol. 16a. الباب السادس في منفعة العلم و الاخبار للملوك

VII. Fol. 19a. الباب السابع في حيل اصحاب الملوك بعضهم علي بعض *

VIII. Fol. 33a. الباب الثامن في حاجة الملك الي بعض المقاربة و اللطف في ايراد النصيحة *

IX. Fol. 53a. الباب التاسع في استدلال العفو علي المجازاة

X. Fol. 55b. الباب العاشر في مضرة سوء العادة بالنفس و انطباعه فيها *

XI. Fol. 56b. الباب الحادي عشر في اقسام السياسة

The colophon reads thus :—

تم الكتاب ............ في عام احد و ثلثين و مائة و الف بعد الهجرة و رأيت في الام المنسوخ منها هذه النسخة ما لفظه في ذكر التاريخ و كان تمامها في شهر صفر المظفر بالخير سنة خمسمائة و ثلاثين فصح لها الي تاريخ هذه ست مائة سنة و سنة واحدة فسبحان مكور الدهور *

No other copy of the work is known.

Written in fair Arabian Naskh, with the headings in red.

Dated A H. 1131=A.D. 1718.

A fly-leaf at the end contains a poem in praise of the Prophet, by Ḥusain bin Muḥammad bin 'Alî al-Maswarî.

Beginning :—

الی المصلا و سلع و النقا میلا * و الطرف منه اکحلاه ان دنا میلا *

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## No. 2637.

foll. 449; lines 25; size $9\frac{1}{2} \times 7$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الف لیلة و لیلة

# ALF LAILAH WA LAILAH.

The Arabian Nights, complete in four separate volumes.

Vol. I.

Beginning :—

الحمد لله رب العالمین و الصلوة و السلام علی سید المرسلین سیدنا و مولانا محمد صلی الله علیه وسلم صلاة و سلاما دائمین متلازمین الی یوم الدین و بعد فان سیرالاولین صارت عبرة الآخرین لکی یری الانسان العبر التی حصلت لغیره فیعتبر الخ *

The present volume ends with the 217th night.

For other copies see Br. Mus. Suppl., Nos. 1161–4; India Office, Nos. 842-3; Pertsch, No. 2632; Paris, No. 3595; and Cairo, vol. iv, p. 114.

For printed editions see Brock., vol. ii, pp. 58–62, and Iktifâ'al-Qunû', p. 291.

Written in Arabian Naskh.

Dated Saturday, the 13th Rabî' I, A.H. 1245 = A.D. 1829.

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## No. 2638.

foll. 370; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the 218th night and ending with the 536th night, viz., the conclusion of the story of Jâsib Karîmaddîn, son of Daniel.

Written in Arabian Naskh.
Dated A.H. 1245=A.D. 1829.

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## No. 2639.

foll. 332; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, containing nights 537-771.
Written in Arabian Naskh.
Dated A.H. 1245=A.D. 1829.
Scribe: علي سلطان بن علي سلطان بن محمد سلطان.

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## No. 2640.

foll. 368; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, comprising nights 772-1001.
Written in Arabian Naskh.
Dated A.H. 1245=A.D. 1829.
Scribe: علي مطر الغرباني.

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## No. 2641.

foll. 132; lines 17; size 10×6½, 7×2½.

(Two separate works bound together.)

I. foll. 1ª-127ᵇ.

مظهر البركات

## MUẒHIR AL-BARAKÂT.

A collection of stories and moral anecdotes in verse, written in imitation of Ibn al-Habbârîyah's *Aṣ-Ṣâdiḥ wa'l-Bâġim* (No. 2635 above), by Mîr Ġulâm 'Alî al-Ḥusainî al-Wâsiṭî al-Bilgarâmî,

poetically called Âzâd مير غلام على الحسيني الواسطي البلگرامي المتخلص بآزاد (d. A.H. 1199=A.D. 1784). See Lib. Cat., vol. iii, No. 423.

Beginning :—

الحمد لله و سلام على عباده الذين اصطفى ........... اما بعد فيقول العبد الملتجى الى جناب ربه السامى آزاد الحسينى الواسطى البلگرامى ان المزدوجة من اقسام الموزونات حق للفارسى فانها فيه طبيعة تاتى عفوا بلا تكلف الخ *

The work is divided into seven *Daftar*, each having a separate beginning and date of composition. The seven *Daftar* are as follows : —

*Daftar* I, composed in A.H. 1193=A.D. 1779.

Beginning :—

احمد الله واهب النعـــم * موقع العاشقين فى الضرم

The principal stories contained in this *Daftar* relate to the following persons : Abû 'Usmân al-Jîzî, fol. 2[a] ; the author himself, fol. 5[b] ; a beggar of Samarqand, fol. 7[a] ; a Bedouin, fol. 8[a] ; As-Sayyid Mubârak Bilgarâmî, fol. 9[a] : Shaikh Naṣîraddîn of Delhi, fol. 10[b] ; Amîr Khusraw of Delhi, fol. 11[b] ; Shaikh Burhânaddîn of Dawlatâbâd, fol. 12[a] ; a Sayyid, a learned man and a eunuch, fol. 12[b] ; Qaîs Majnûn, fol. 13[b] ; Al-Mu'taṣim, the 'Abbâsid Caliph, fol. 14[b] ; the author, fol. 15[a] ; a certain beggar, fol. 17[b].

*Daftar* II, composed in A.H. 1194=A.D. 1780.

Beginning :—

ربنـا انـت خالق البشر * جاعل النطق احسن الـدرر

The principal persons or subjects dealt with in this *Daftar* are as follows : Short edifying anecdotes, fol. 19[b] ; Shaikh 'Abdalqâdir al-Jîlânî, fol. 24[a] ; Amîr Khusraw of Delhi, fol. 24[b] ; Mîr Bâqir Dâmâd of Astarâbad, fol. 25[a] ; merchant's son, fol 25[b] ; a lover, fol. 28[a] ; a duck and a fish, fol 29[a] ; a clever thief, fol. 29[b] ; a king's favourite, fol. 30[b] ; a printer, fol. 31[a] ; a glutton, fol. 31[b] ; a traveller, fol. 32[a] ; a wise ruler, fol. 33[a] ; Aṣ-Ṣâḥib Ibn 'Abbâd, fol. 34[a] ; a king's courtier, fol. 34[a] ; an interpreter of dreams, fol. 35[b] ; a king's companion, fol. 36[a].

*Daftar* III, composed in A.H. 1195=A.D. 1781.

Beginning :—

احمد الله هادى السبـل * جاعل الوحي حجة الرسل

The principal persons or subjects included in this *Daftar* are: As-Sayyed Mubârak al-Bilgarâmî, fol. $37^b$; As-Sayyid 'Abdal-Wâḥid al-Bilgarâmî, fol. $39^a$; Abu'l 'Abbâs bin 'Aṭâ', fol. $39^b$; Ḥusain bin Manṣûr, fol. $40^b$; Abu'l Ḥasan an-Nûrî, fol. $41^b$; 'Abû 'Abdallâh bin al-Jallâ', fol. $42^a$; Abû 'Abdallâh al-Qalânisî, fol. $42^b$; Râbi'ah Baṣriyah, fol. $44^a$; Khân 'Âlam of Deccan, fol. $44^b$; a lover and his beloved, fol. $47^b$; a physician, fol. $49^a$; Shâh Raḥmatallâh Bilgarâmî, fol. $50^a$; Al-Manṣûr, the 'Abbâsid Caliph, fol. $50^b$; a pseudo-prophet, fol. $51^a$; Shaikh Yaḥyâ al-'Abbâsî, fol. $51^b$; Yazîd bin al-Muhallab, fol. $52^b$; Shâh Ismâ'îl, fol. $53^a$; Jahângîr, the emperor of Delhi, fol. $53^b$; Nawwâb Âṣafjâh, the ruler of Deccan, fol. $54^a$; a pleasant jest. fol. $54^b$.

*Daftar* IV, composed in A.H. 1195=A.D. 1781.

Beginning:—

انت يا رب خالق النعم * ملهم الوُرق صنعة النغم

The principal persons and subjects dealt with in this *Daftar* are: Imâm Zain al-'Âbidîn, fol. $56^a$; Imâm 'Alî al-Hâdî and Al-Mutawakkil, the 'Abbâsid Caliph, fol. $57^a$; Khuraimah Du'sh Shahâdatain, fol. $58^a$; Shaikh Gulâm Naqshband of Lucknow, fol. $59^a$; Shâh Raḥmatallâh Bilgaramî, fol. $59^b$; Mir Kâẓim of Sukkar, fol. $60^b$; Sulṭân Muḥammad Qâ'ân, fol. $63^a$; Hârûn ar-Rashîd and Zubaidah, fol. $68^a$; a marriage in Bagdâd, fol. $68^b$; Al Ḥarîri, the author of *Al-Muqâmât*, fol. $69^a$; a king's favourite, fol. $69^b$; tyrant ruler, fol. $71^a$; a woman, fol. $72^a$.

*Daftar V*, composed in A.H. 1196=A.D. 1782

Beginning:—

تاج راس الخطاب حمد الله * نور وجه الكتاب حمد الله

The principal persons and subjects dealt with in this *Daftar* are Imâm Shâfi'î, fol. $74^a$; 'Îsâ, the Mûtim al-Ashbâl, fol. $75^b$; Abû 'Abdallâh al-Ḥusain, fol. $76^b$; Shaikh Niẓâmaddîn Dihlawî, fol. $77^a$; Shaikh Ṣûfî Bilgarâmî, fol. $78^b$; a servant of Mawlânâ Muḥammad Kâlpawî, fol. $79^b$, a cock-sparrow and a hen-sparrow, fol. $80^b$, gold and silver, fol. $81^b$; a Shaikh, fol. $82^a$; an insolvent lover, fol. $83^b$; a demon, fol. $84^a$, Ḥasan aṣ-Ṣabbâḥ, fol. $85^a$; Mullâ Sa'îd al-Ashraf al-Mâzandarânî, fol. $86^b$; Yaḥyâ Barmakî, fol. $87^b$; Ja'far bin Yaḥyâ Barmakî, fol. $88^a$; Nawwâb Nâṣir Jang, the ruler of the Deccan, fol. $88^b$; gluttons, fol. $89^a$; a certain ruler of Sind, fol. $89^b$; the author himself, fol. $90^b$.

*Daftar VI*, composed in A.H 1196=A.D. 1782.

Beginning :—

انا ابتغى عليك يا الله * انا ارنو اليك يا رباه

The principal persons and subjects included in this *Daftar* are Shaikh Aḥmad al-Gizâlî, fol. 92ᵇ; Shaikh Aḥmad al-Ma'shûq, fol. 93ᵃ; Shaikh Farîdaddîn Ganj Shakar, fol. 93ᵇ; Shaikh Niẓâmaddîn Dihlawî, fol. 94ᵇ; Sarmad, fol. 95ᵇ; As-Sayyid Nûrallâh al-Bilgarâmî, fol. 96ᵇ; Plato, the philosopher, fol. 97ᵃ: the sun and the moon, fol. 97ᵇ; Sulṭân Gâzân Khân, fol. 98ᵇ; Aurangzîb, the emperor of Delhi, fol. 100ᵃ; the daughter of Ad-Dâhir, a nobleman of Sind, fol. 100ᵇ; Dâbishalam, the ruler of Gujarât, fol. 102ᵇ; Sulṭân Maḥmûd Gaznawî, fol. 103ᵃ; Akbar the Great, fol. 104ᵃ; a certain nobleman, fol. 104ᵃ; Abû Dulâmah, a favourite of Al-Manṣûr, fol. 104ᵇ; two physicians, fol. 105ᵃ; the author, fol. 106ᵇ.

*Daftar VII*, composed in A.H. 1196=A.D. 1782.

Beginning :—

ربنا انت منطق الفصحاء * مودع السحر مقول الورقاء

The principal persons and subjects dealt with in this *Daftar* are Imâm 'Alî al-Hâdî, fol. 110ᵃ; Imâm Abû Ḥanîfah, fol. 111ᵃ; four friends, fol. 111ᵇ; As-Sayyid Mubârak Bilgarâmî, fol. 112ᵇ; the author's grandfather, Mîr 'Abdaljalîl Bilgarâmî, fol. 113ᵃ, the author's brother, Sayyid Gulâm Ḥasan, fol. 113ᵇ; Mawlânâ 'Abdallâh bin Mawlanâ 'Abdalḥakîm as-Siyâlkûtî, fol. 114ᵃ; a physician, fol. 116ᵃ; two gluttons, fol. 117ᵃ; a Bedouin, fol. 117ᵇ; a rich man, fol. 118ᵃ; a certain ingenious man, fol. 118ᵇ; a guest, fol. 119ᵃ; Sulṭân Alp Arsalân Saljûqî, fol. 119ᵇ; Ḥasan aṣ-Ṣabbâḥ, fol. 120ᵇ; Aṣ-Ṣâḥib bin 'Abbâd, fol. 121ᵇ; Quṭbalmulk, the Wazir of Muḥammad Shâh, the emperor of Delhi, fol. 122ᵇ; a certain Qâḍî of Aḥmadâbâd (Gujarat), fol. 123ᵃ; Hippocrates, the philosopher, fol. 123ᵇ; the author, fol. 124ᵃ; a short autobiography of the author, fol. 125ᵇ.

The date of composition, A.H. 1196=A.D. 1782, is obtained from the following line at the end :—

حسن اتمامه من المنان * سنة الختم ختمة الاحسان

II. Foll. 128ᵃ-132ᵇ. مرآة الجمال Mir'ât Al-Jamâl.

A poem on the ideal features of a lovely mistress, by the same author.

Beginning :—

لى ظبية من ابرق الجنان * من مثلها فى عالم الامكان

The poem contains altogether 105 verses. The last line reads thus:—

صلی الاله علی النبی و آله * ما غنت الاطیار بالالحان

Written in fair Indian Nasta'lîq, with the headings in red. Dated the 14th Du'l-Qa'dah, A.H. 1260 = A.D. 1844.

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## No. 2642.

foll. 75; lines 15; size 8¼ × 6; 5¾ × 3½.

العسجد المسبوک

## AL-'ASJAD AL-MASBÛK.

A treatise containing the love adventures of Saif al-Mulûk and Badî'at al-Jamâl, by Awhadaddîn Ahmad al-Bilgarâmî اوحد الدین احمد البلگرامي.

The full title of the work, as given in the preface, is as follows:—

العسجد المسبوک فی قصة بدیعة الجمال و سیف الملوک *

Beginning:—

ما سجعت ساجعة البیان ولا ترنمت حمامة البراعة علی افنان البنان با حسن من حمد من ابرز من کمائم الافواه ازهارا الخ *

In the preface the author calls Ahmad b. Muhammad al-Yamanî al-Ansârî ash-Sharwânî, his Shaikh and teacher. This Ash-Sharwânî, a scholar of great talent and author of a large number of works, served as a teacher of Arabic literature in the college of Fort William. He died at Poona, A.H. 1256 = A.D. 1840. See Subh-i-Gulshan, p. 180, and Sham'-i-Anjuman, p. 182.

No other copy of the work is known.

According to a note at the end the MS. was transcribed from the author's autograph copy.

Written in Indian Nasta'lîq, with the headings in red.

Dated A.H. 1246 = A.D. 1830.

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